

THE

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## ARE WE DRIFTING INTO WAR?

To Englishmen of keen moral feelings and with the slightest forecast, this grave question must in some form have often been suggested during the past week. The anti-Russian excitement is fast ripening into an unreasoning antipathy, which the arts of the wire-puller, the clamour of the rowdy, and the scheming of the ambitious statesman, may easily fan into a flame that might become a conflagration to envelop all Europe. In this place we have nothing further to say relative to the unexpected incidents which induced the Liberal leaders in the House of Commons precipitately to lay down their arms in the face of their opponents, save this—that it throws a greater weight of responsibility upon the Government which was demanding a vote of confidence under cover of a vote of credit, and upon public opinion out of doors, which, unless it is doubly vigilant and active, will be impotent to prevent the nation from drifting into a terrible war.

It would be useless to disguise that the action of Russia has very largely contributed to arouse this dangerous state of feeling throughout the country. After all allowance has been made for the natural desire of the conqueror to secure against all risk the fruits of unexpected victory purchased at great cost, and to hold firmly in his tenacious grasp a wily enemy that would yield only to absolute force, the course lately taken by Russia destroys all confidence in her vaunted disinterestedness, exhibits her as a Power bent upon selfish aggrandisement as well as the deliverance of the oppressed, and aiming apparently to set at naught by stratagem and surprises the general will of Europe. Her stern resolution to reclaim from faithful and self-sacrificing allies, the Roumanians, and against their indignant protests, the strip of territory ceded to them in 1856, throws a sinister light upon the intentions of Russia, and shows her readiness to substitute might for right when occasion requires. But surely distrust and dislike of an unscrupulous and aggressive Power are hardly sufficient to warrant us in taking up arms against her, unless our own interests as a nation are vitally involved.

What are the actual facts at the present moment? The Ottoman Empire lies prostrate at the feet of Russia. Not only are its armies vanquished, and its means of resistance exhausted, but the Czar has imposed his own terms upon his vanquished foe, holds securely every strategic position in the Sultan's dominions in Europe and Asia, and can at his own pleasure occupy Constantinople and Gallipoli. His forces are in military possession of

Turkey, but they have not actually placed in peril "British interests" as defined in Lord Derby's despatch, but which not a few people refuse to regard as really involving the welfare of the British Empire. Thus far they have neither approached nor occupied the capital, nor threatened the channel of the Dardanelles. If the present situation in the East be a menace to Europe in general, the task of meeting this great emergency is a general responsibility. It is with that view Austria has sent out invitations for a Conference of the Great Powers, which proposal Russia has in principle accepted. We do not hear that during the interval the Government of Vienna, whose interests are declared to be vitally involved in the Russian conquests, is mobilising her forces or making other warlike preparations; nor does it seem that Germany, which is interested in the independence of Roumania and in the free navigation of the Danube, is preparing to enter the lists against her great Northern neighbour.

What course then has the British Government thought proper to take? Encouraged by the vote of credit of the House of Commons—which was in reality a vote of confidence—and stimulated by the warlike feeling of that assembly, they once more gave orders to our fleet, or a portion of it, to proceed to Constantinople with a view to the protection of British subjects. A telegram to our Ambassador there would have elicited the information whether our ironclads would be allowed by the Porte to proceed. But the ships are first sent to the Straits of Dardanelles and then recalled, when it is found that no orders have been received to allow them to proceed. Thus, England has been subjected to gratuitous humiliation, even if the required permission should eventually be granted. Other Powers have since applied for and received firmans for their ships-of-war to enter the Dardanelles; but why the British Cabinet should have taken action alone, and have been ignominiously foiled, when a joint application would probably have been acceded to, is only to be explained on the theory that our Ministers seem still bent upon pursuing an isolated and dangerous policy, which will alike provoke Russia—as we see from the threat to send an army to Constantinople—and stimulate warlike feeling at home.

As the Emperor William told the President of the German Parliament on Monday, "the political situation is critical," and if, as he added, the hope that peace will be preserved may still be entertained, that hope depends mainly upon the moderation and forbearance of the British Government, or rather upon its more pacific members. The war party amongst us do not disguise their aspirations, nor their confidence of being able to lash the country into a frenzy of exasperation against Russia; and the ebullition of feeling during the delivery of Mr. Cowen's inflammatory speech on Monday night indicates clearly enough the wishes of the majority that recently voted the six millions credit. There is no disguise as to the hopes which the war party indulge, nor the means by which they expect to realise them. "The history of the Cabinet to this day," says one of their organs, "justifies a serious doubt whether, as at present constituted, it is capable of carrying us through this momentous crisis with safety." And elsewhere it is more plainly declared that England is being ruined by "the pusillanimity of Lord Derby, and the criminal compliance of his colleagues," who thwart the policy of "a popular Premier and a great statesman, strong in the almost unanimous support of a great and patriotic

people" in resisting the pretensions of "a semi-barbarous and despotic Government."

If this be indeed a true estimate of the situation, England is about to surrender itself to the insanity of another Crimean war—or rather of a conflict that may assume colossal proportions, and inflict upon Europe untold miseries and fearful burdens which half-a-century of peace will not repair. It was not without a purpose that, at the opening of the session, Lord Beaconsfield spoke so magniloquently of this country having once stood up singly and heroically against combined Europe; and we shudder to think of the unspeakable woes which impend over Great Britain and Europe in general if this country is to be dragged into a gigantic war on a flimsy pretext, without a clear cause, without allies, and with envious neighbours complacently looking on with folded arms, to please the clamour of an incendiary war faction, and a reckless rowdy minority, and to gratify the insatiable ambition of a Brummagem Pitt. May Heaven avert so stupendous a calamity!

## THE DEAD POPE.

In speaking of the dead Pope there is no temptation to forget the kindly maxim that forbids petty detraction in the solemn shadow of death. The good he effected in his earlier years and middle life was the direct issue of his own heart. The evil that he wrought in his embittered age was the result of a system of which he was the slave rather than the master. Nor do we feel at all inclined, on a review of the long career just ended, to indulge in easy satire on the vanity of human wishes. There has been a tendency amongst secular politicians, and likewise amongst some over-sanguine believers in the rapidity of human progress, to look upon Pius IX. as a sort of venerable infant blowing successive bubbles to please a foolish fancy, and irritated into futile passion as one by one they all disappeared at the touch of reality. Indeed there has been a good deal in the tone of querulous complaint of late years affected by himself to suggest such contemptuous misconceptions. But they are still misconceptions nevertheless. For, however strongly Protestant our sympathies may be, and however unwelcome the conclusion, it is impossible, on a calm review of the last thirty years, to resist the impression that few amongst all the long line of Pontiffs that preceded the voluntary prisoner of the Vatican, effected so much for the perpetuation and aggrandisement of the great engine of superstition which passed successively into their hands. What was the Papal system in 1846? An unnerved, enfeebled organisation, headed by a decayed voluptuary. Its apathetic conservatism was opposed in a helpless sort of way to the best aspirations, without energy to avail itself of the worst tendencies of the time. What is it now? An iron-nerved organism uniting compactness of system with vastness of extent to a degree impossible in the age of Hildebrand. There is no longer any vacillation or uncertainty as to its choice of means. Spurning in pitiless scorn the half-developed and undisciplined moral forces of the future, it has formed an alliance, at once natural and terrible, with all the worst reactionary or revolutionary forces throughout the world. From Home-Rule faction in Ireland to government by butchery in Turkey there is no power of darkness which it has not compelled to its assistance; from the bullying of parish curates to the blasphemous assumption of a Divine attribute, there is no



form of cowardice or superstition of which it has not availed itself. And the marvellous revival has been achieved under circumstances that seemed rather to threaten extinction. Disestablished and disendowed of its temporal power, the Papacy has developed its capacity for spiritual despotism in a manner that is a portent and a terror to civilisation. All this may be said to have been substantially the work of one man; and that man, not Cardinal Antonelli, as is so often assumed, but a man of far grander will, if of less sinuous power of scheming—Pope Pius IX.

It seems a heavy charge to make, and inconsistent with our opening words. But it would be no less impracticable than cruel to identify a man's character with the kind of consequences he brings about. The prophetic words about Cyrus, "Howbeit he thinketh not so," may as often be a bar to judgment as a denial of a claim to credit. We need not doubt that the late Pope thought he was doing God service. But the difficulty is in conceiving how he could do so on such different occasions as the voluntary establishment of a free constitution, and the employment of the French to shoot it down with Chassepôts; or the charter of a free press, and the proclamation of his own infallibility. Yet that difficulty is not insoluble. The contradiction was brought about by the force of events, that determined the issue of a struggle in the soul of the Pope himself between two irreconcilable purposes. One of these was spiritual dominion, and the other was human salvation, not in the theological sense only, but the deliverance of mankind from disorder and misrule. Both these purposes sprang originally from one impulse, and in his early days Mastai Feretti might well believe them not only compatible, but essential one to the other. In his later years, however, he found by bitter experience that spiritual despotism excites a reaction and opposition amidst which the smooth working of free institutions becomes impossible. And it was not likely a Pope should hesitate as to which purpose he should elect to maintain.

Notwithstanding the curious uncertainties that hang over some details of his early life, there is ample evidence to show that the late Pope was in youth actuated by strong and broad human sympathies. After his ordination the work to which he preferred to devote himself was that of ministration in hospitals and amongst the necessitous poor. From this truly Christian mission he was called away on a voyage to Chili, which may be supposed to have widened his knowledge of the world. But on his return he devoted himself to the same work with undiminished zeal. When, therefore, as Archbishop of Spoleto, he showed a sympathy with popular aspirations that made him the object of suspicion in high places, it would be utterly unjust to suppose that this sympathy with the people was assumed for any ulterior purpose. Nor is there any more reason to doubt the genuineness of the liberal feeling which, on his ascent of the Papal throne, prompted him to throw open the prison doors throughout his dominions, and to concede Constitutional Government. But the path of reform was more thorny than he had supposed. The wild waywardness of Revolutionists convinced him profoundly of their need for authoritative guidance; and their rejection of the trammels necessarily imposed by a spiritual autocracy alarmed him for the supremacy of inspired authority. The Revolution of 1848, and his year of exile, showed clearly enough that he must choose between his mission as a Pope and his rôle as a popular reformer. One or other must give way; and when this was plain, of course there could be no uncertainty as to his choice. Henceforward his spiritual office was paramount in his thoughts. To magnify this, to make it more palpably than ever the centre of Catholic unity, was not necessarily a selfish object; and Pius IX. pursued it with all the fatal power of a single-eyed fanatic. That object he certainly attained; and so one of the most benevolent and broadly human of Pontiffs became the means of bracing up the Papacy for its last desperate struggle with modern civilisation.

#### THE PRIMATE AT BAY.

As is the clamorous war party to Lord Derby, so is the Church Defence Institution to the Archbishop of Canterbury. His grace cannot cast off such dangerous allies, though he knows that they are amongst the worst enemies of the Established Church. On Thursday the Primate was under the necessity of receiving at Lambeth Palace a "numerous and influential" deputation from the irrepressible authors of the clerical and Lay Declaration against throwing open the parish churchyards to Dissenters, and of listening to their amazing remarks. They were probably encouraged to take this course by the temporary lapse of Mr. Osborne Morgan's resolution owing to the prolongation of the debate on the Credit Vote. The House of Commons has not, at all events as yet, sanctioned the principle of Lord Harrowby's clause, which was accepted last Session by the House of Peers. That concession was then, it will be remembered, protested against by some 12,000 of the clergy; and their protest, if it did not influence the majority of the Hereditary Chamber, nor even the two archbishops, produced a great effect upon the Government. Her Majesty's Ministers declined to act upon that vote, and allowed their own bill on the subject to fall through, with a vague promise that the question should be dealt with next Session. The supporters of the churchyard monopoly do not know when they are beaten. They have been actively at work during the recess at diocesan conferences and the like, and have succeeded in supplementing their clerical protest by what they call a "Lay Declaration," signed by 28,000 persons, "comprising many landowners, magistrates, and professional men." The deputations have not, it is superfluously stated, "gone exhaustively into the matter," but consider this Lay Declaration "as an expression of the strong feeling which exists on the subject."

The arguments put forward by the members of the deputation, judging from the condensed report given in the *Standard*, were not of a kind to make a very profound impression upon the archbishop, and were mainly a hash-up of the flimsy pleas which have been familiar during the past ten years, only put in a more naked and offensive form. Indeed, the deputation quite overdid their part. Thus the clergy were represented as the victims of their own good-nature! "It was," said Mr. Cecil Raikes, "in consequence of the charity and latitude allowed by the Church"—in what respect was wisely suppressed—"that this attack had been made upon her, and he could not help feeling that it was a bad return." This argument has the merit of novelty. But Lord Ashley improved upon the Commons' chairman of committees. His lordship announced—we must suppose with a grave face—"that they had been obliged to alter the heading of the Declaration, as so many Dissenters were anxious to sign it. The conscientious Dissenters were not in favour of Lord Harrowby's amendment, but only those Dissenters who desired the destruction of the Church for political purposes." This marvellous reaction amongst "conscientious Dissenters," which has induced them to rush forward to sign the Declaration aforesaid, is, after all, not so great a novelty as the assertion that none but those who desire the destruction of the Church are in favour of Lord Harrowby's amendment. No doubt this discovery will produce its due effect on the House of Lords. Here have been archbishops and bishops, Conservative peers and Whig noblemen by the score—all supposed to be pillars of the Church—who have been aiding and abetting these destructive Nonconformists; and this statement is calmly made in the presence of the Primate, who must necessarily be the arch-traitor in conniving with Dissenters to betray the Establishment of which he is the head!

But the palm of candour and plain-speaking must be awarded to Mr. Beresford Hope. It may be remembered that when the debates on the Government Burials Bill took place last session in the House of Lords, the Marquis of Salisbury hinted, rather than openly proclaimed,

that the objections of the clergy to part with their churchyard monopoly were of a deeply-conscientious character, being based upon their position as a sacerdotal order whose prerogatives were invaded by the proposal to throw open these burial-grounds. Mr. Hope is less reticent than his lordship. He frankly told the Primate on Thursday last that Lord Harrowby's amendment would be specially objectionable because "it would be a virtual recognition of *Dissenting preachers as ministers of the Gospel*." We thank this High-Church gentleman for his candid statement, and would commend it to those "conscientious Dissenters"—if such, indeed, there be—who are represented as being so eager to sign the Declaration, and who apparently enjoy being trampled in the mire, and, with Uriah Heep, "like to be despised." Mr. Hope is good enough to tell them that their preachers are not "ministers of the Gospel." To recognise them as such would outrage the feelings of the duly authorised clergy. We wonder what Canon Ryle would say to this frank declaration, which openly casts contempt upon thousands of Nonconformist ministers who are labouring with untiring devotion in commending the Divine message to the hearts and consciences of the population of England, and who have covered the land with their places of worship and mission rooms. Nevertheless, the Evangelical Canon, who, as everyone knows, utterly repudiates this sacerdotal theory, is the zealous ally of Mr. Hope and of the great High-Church party, whose sentiments the hon. member reflects! And, we doubt not, this spirit of priestly exclusiveness is the mainspring of the persistent opposition to an equitable settlement of the Burials question, and among the chief motives that induced the clergy so readily to sign the Declaration of their Order. No layman is a more fitting representative of that predominant section in the Church than Mr. Beresford Hope. His opposition to any settlement of the Burials controversy has for years been bitter and unreserved, but we don't think he has ever before so openly admitted that it is based on his antipathy to recognise Dissenting "preachers" as "ministers of the Gospel," or so frankly avowed—we quote the report of the *Standard*—that "Lord Harrowby's clause would give relief only to that one class of people who were not influenced at all by Christian principles." We hope this confession, which unquestionably reflects the views of many thousands of the clergy, if it be not actually sanctioned by the spirit of the Prayer-book, will not be overlooked by those "religious Dissenters" who have such implicit faith in the Anglican Church as an evangelising agency.

If the Archbishop of Canterbury was somewhat startled at the peculiar arguments of the members of the deputation to Lambeth Palace, he did not, so far as we can gather, allow it to appear. His reply was of a see-saw character, exhibiting his usual astuteness, and more than his customary vacillation. Last Session his grace exhibited a moral courage that was quite refreshing to witness. Now he is inclined to bow to the storm which the clergy have raised. The declarations put before him must, he said, "greatly affect the line of action he would take in the matter." What he had done was done principally in the interests of the Church, but "of course no one was now pledged to Lord Harrowby's amendment"—which implies that the archbishop washes his hands of all present attempts to reach a settlement on such a basis. Having thus succumbed to the clamour of the clergy, his grace indicated that his views were nevertheless unchanged—

A man convinced against his will,  
Is of the same opinion still.

He took occasion to show his hearers and those whom they represented, that they were entirely in the wrong. They were refusing what Spain, "the most intolerant of all nations in religious matters," had granted. The question had better be settled quietly, and "ought to have been settled years ago." The cry of "No surrender!" was so often followed by absolute surrender, that he looked upon it almost as giving up the matter entirely. If they were



dealing with the Liberation Society only, "they would resist to the death," but they were not dealing with that Society alone, and should aim "to outvote all violent people, and try to carry the moderate people with them"; and with such sage advice the belated and bewildered Primate dismissed this band of ecclesiastical "irreconcilables."

Mr. Wilbraham Egerton, who introduced the deputation, and other short-sighted speakers, condemned the proposed settlement of the Burial-question, and the surrender of the "vested rights" of the clergy, because the demand was made by those who sought the disestablishment and disendowment of the Church. As we have said before, we have not the least objection to fight the larger question on this limited issue. The ground taken up by Mr. Beresford Hope and his allies is of their own choosing. When it comes to a question between "vested rights," which are interpreted by themselves as an exclusive claim to be regarded as the sole "ministers of the Gospel," and national justice, we get beyond the narrow limits of the parish-churchyard controversy. Here we have the most striking avowal of that sacerdotal spirit which the Bishop of Gloucester denounces, and Mr. W. E. Forster affects so greatly to dread. The Burials controversy, which Parliament and the Nonconformists would fain have settled quietly and on its own merits, and with a leaning to doubtful concessions, in years gone by, has now brought to the front the real opponents of the proposed change. The nation—we will not say Nonconformists exclusively—has now to deal with the claims of a clerical order—a sacerdotal caste—which interposes in bar of the opening of the parish churchyards its own "vested rights." Those rights are thus candidly set forth in the following Declaration, which, apart from laymen, has it seems been signed by about 15,000 of the clergy:—

1. That we consider the churchyards (subject to the legal rights of the parishioners to interment) to be the property of the Church of England.
2. That we are opposed to any legislation which shall permit persons not ministers of that Church to claim as of right to officiate in our churchyards, and to use forms and ceremonies therein which are not sanctioned by the English Church.

This claim is now put forward in the teeth of the decision of the House of Lords, of the wishes of nearly one-half of the House of Commons, and of the general current of public feeling; and, in fact, the Burials controversy has expanded into a conflict between those who defend their State-conferred monopoly on Divine-right principles, and protest *in limine*, by implication, against the authority of the State to interfere with "the property of the Church of England," and the great mass of the laity—between those who lay claims to rights of property in the burial-grounds as members of the Church of England, and those who, like Mr. Forster, regard those rights as conferred by the State, and as liable to be resumed by the Legislature. It is well that the contention has assumed this phase. It is merely the anticipation of the disestablishment controversy. Nor is it surprising that the Archbishop of Canterbury should have worked so hard, though so unsuccessfully, to prevent this battle of antagonistic principles from being fought by his clerical brethren around the parochial churchyard, and to deter the clergy as an order from openly assuming an invidious attitude of defiance and intolerance, which will go far to ripen the public opinion of the nation in favour of disestablishment and disendowment as the only effectual antidote to such dangerous claims.

#### VOTING THE SIX MILLIONS.

THE end of the debate—if end it can be called, when conclusion there was none—was a melancholy spectacle, discreditable alike to the Government and the Opposition. It was discreditable to the Government because it showed that they had neither information nor foresight as to the actual course of events, and only stolidly stuck to their vote in the vain hope that

an expression of the confidence of Parliament would supply their lack of confidence in themselves. But if the vote was discreditable to the Government it was disgraceful to the Opposition, because it left them only two alternatives, of folly or cowardice; folly, if they had not foreseen that their policy might mean a temporary occupation of Constantinople by the Russians; cowardice, if they had meant this and lacked the courage to follow it out. From this charge, of course, we exclude the 124 men of honour and consistency who, knowing that the policy of neutrality must mean allowing the Russians to take all usual means for enforcing their side of the quarrel, refused to be frightened out of their wits by Mr. Layard's thunderbolts, and voted for the highest interests both of their own country and of the world. It is in minority lists of this kind that the future leaders of the Liberal party are to be looked for. The names of Bright, Gladstone, Fawcett, Mundella, Stansfeld, Trevelyan, show the stuff of which such minorities are made. And we dare to say it—unpopular though our words may be now—no man conspicuous by his absence from so critical a vote gives much promise of being a real leader in any party of action. In particular the absence of Mr. Forster is much to be regretted, as affording too apt an illustration of a criticism often made on him, that his boldness and independence are always reserved for occasions when he finds it necessary to oppose Liberal principles.

We know all that can be said about the difficulty of fighting questions of foreign policy. It is all very well to talk about showing a united front to the foe. But the first necessity for the application of this admirable patriotic maxim is the existence of a public enemy; and down to the time of this reckless vote of six millions no such enemy existed. Our Government had declared its neutrality in the war—conditional if you will—but reserving only contingencies not in the least likely to arise. It is ridiculous to say that the temporary occupation of Constantinople was one of these. The Russians were never told so; and their disavowal of any design of permanent occupation, together with their expressed determination to avoid touching it unless forced by the tide of war, were regarded, at least by our official representatives, as satisfactory. We say, then, that the country had no enemy when that vote was taken, whatever may be the case at this moment. It was therefore nonsense to talk about the need for showing a united front to the foe. And even if the more than doubtful assertion be made, that Russia, though in form a friendly Power, enforcing on Turkey our own demands, was in reality preparing to attack our interests, then Mr. Gladstone's proposition of an address from both Houses would have just met the case. Without a useless squandering of money, without perplexing the course of trade, it would have been virtually an encouragement to the Government to ask for whatever was necessary when the actual occasion arose; or, even if unexpected danger should arise, to spend, and ask afterwards. But this braggadocio vote, by assuming that Russia might probably have to be opposed by force, impelled her to take up at once the best positions for resistance. And if Constantinople is occupied at all, it will be the direct consequence of the proceedings of Friday night. As to the telegrams that burst like bombshells on the floor of the House, the touch of Mr. Bright's common-sense was sufficient to dissipate the mystery of their origin. He knows very little perhaps about the art of war. But he is familiar enough with human nature to be sure that before consenting to an armistice the Russians would do their utmost to make a resumption of hostilities impossible. And this was best secured by a surrender of critical points in the enemy's last lines of defence. On the same principle the Prussians insisted on the surrender of Mount Valérien before they would agree to cease firing on Paris. The sensational telegrams about a Russian advance, therefore, meant simply that they were taking up positions conceded by the Turks. Is it possible Mr. Layard did not

know this? Perhaps it is; but if so, he is scarcely fit for his post.

Their are two things conspicuous by their absence throughout the whole course of this national panic; the one being an understanding of what is meant by six millions, and the other is the conception of the possibility that other nations can be at all like England in her objection to being hectored and bullied. This sum of six millions, more than twice the amount it has cost to provide handsome schools for 200,000 children in London—more, indeed, than has been spent by all the school boards in the country in their seven years' war against national ignorance—has been talked about as though it meant nothing more than the ciphers on the paper. But when it comes to be wrung out of diminishing incomes, or added, as we only wish it may be, to the price of beer, spirits, and tobacco, perhaps it will be discovered that it is one thing to vote and another thing to pay. And then to hear people talk about forbidding Russia to do this, and ordering her to do that, on pain of being sacrificed on the altar of British interests, we might almost fancy ourselves living in China, where the outer barbarians are regarded as the slaves of the Brother of the Sun and Moon. We wailed and lamented and raged two years ago over the impaled babies and outraged women of the Bulgarians. But we would not fight for them; we were graciously pleased to stand aside and let the Russians do it for us. Yet now it seems that they have done it too well; and apparently the Turks will never have another chance of impaling or outraging except in Asia.

#### MR. COWEN'S SPEECH AND THE PRESENT CRISIS.

*To the Editor of the Nonconformist.*

SIR,—In the present critical state of the Eastern Question it is urgent that all who love peace, and all who rejoice at the emancipation of South-Eastern Europe from the direct rule of the Porte, should do their utmost to keep calm themselves, and to still the excited tone which is too prevalent, and might easily lead to war.

It cannot be denied that in the last ten days an irritated state of feeling has sprung up, which might easily develop into a state of excitement leading to compromising action, from which the country could not easily recede. It is, perhaps, little use to ask those who are more or less consciously drifting towards war what they want. Their language and aims are now rather the result of sentiment than of reason. Those who during the last year have been urging the Government to intervention, generally recognise that the Turkish Government is so completely overthrown that it cannot be set up again. Those who contemplate our using the Turkish resources in men and equipping them with our money and under our officers, now see that if England plunged into war she would have to fight unaided by Turkey, and not improbably in opposition to her. But irritation does not reason, and the more completely the course of events has resulted in the overthrow of their hopes, and the absolute success of the Russians, the more does resentment suggest the doing something which shall gratify the wounded self-esteem of these agitators and be a rebuff to what they deem the arrogance of Russia.

Unfortunately the advocates of the Turk are able to trade on the cry of patriotism; the advocates of the freedom of South-Eastern Europe are left with the comparatively unattractive cry of justice for a group of obscure, prosaic, and long-suffering communities.

If we had merely to contend with the usual noisy declamation which characterises the great mass of those who clamour for war, we might barely notice them and pass on. Those who draw their inspiration from the songs of the music-hall, though loud and frothy, are not serious antagonists; but when a man like Mr. Joseph Cowen makes such a speech as that delivered last night in the House of Commons, we are forced to pause and give to him a serious reply. Mr. Cowen has several times since he has been in the House of Commons appeared in the character of the judicious, candid man, who recognises the merits of the present Prime Minister, and regrets the factious and unfair criticism of the Liberal party. Such a character is always popular with the other side, but Lord Beaconsfield can hardly be thankful to Mr. Cowen for his support, since it is pretty clear that all along the hon.



member has been feeling that passionate admiration for the Turks—that desire to maintain, even at the cost of war, our old policy of the integrity and independence of the Ottoman Empire—which, though some of us have persistently attributed to Lord Beaconsfield, it appears now, by the assurance of many members of the Cabinet, we did so under the influence of “a lying spirit.”

Mr. Cowen claims that, when the interests and the national existence of England are at stake, he is an Englishman first and a Radical afterwards. The rhetoric which sees in the substitution of autonomous Bulgaria for the rule of the pasha and the devastation of Bashi-Bazouks, a blow aimed at the national existence of England, is somewhat heated, and is hardly characteristic of the shrewdness which should characterise canny Newcastle. But assuming that the interests of England may be somewhat affected by the moral influence which Russia will certainly gain among the newly-enfranchised populations, it is hardly worthy of Mr. Cowen's past political career to measure the welfare which he would apportion to suffering nations by the indirect and reflex action which their development might have on the interests of England.

When, fifteen years ago, the United States were in the utmost strain and tension of their great civil war; when the Tory party raised the cry of the interests of England, and identified them with the perpetuation of slavery; Mr. Cowen understood that the truest patriotism was that which associated England's interest with England's honour and England's justice, as the friend to the oppressed and the lover of freedom all the world over. Mr. Roebuck is consistent now as then in utterly discarding unselfish considerations; but that Mr. Cowen should stand where he does, having been what he was, is a sad sight for those who looked on him as a fellow-soldier in the cause of liberty. We know the reason of this unhappy aberration. Mr. Cowen has a curious Conservative thread woven with the web of his Liberal opinions—the Conservatism of retaining old convictions without being able to assimilate them to new conditions. Mr. Cowen's youth was fed on sympathy with Poland, on zeal for Hungary, and Russia is still to him the icy Colossus of military despotism which it was under Nicholas. Grant to him that Russia is not ripe for the democratic institutions which he considers the best means of developing the life of nations, still he must be sadly short-sighted or blinded by looking through the spectacles of the past, if he can see nothing in the present war but military ambition and the lust of conquest—if he cannot feel that the Russian nation heard the cry of their co-nationalists and co-religionists, and went forth to a great extent unselfishly to their rescue. No doubt there are in political movements, especially in despotic countries, mixed and less worthy motives at work; but the unmixed abuse which Mr. Cowen pours on Russia is not merely ungenerous, it shows a want of free play of the intellectual powers, which is nearly as great a fault in one who aims at being a statesman. If I might quote to him the words of a great American patriot and poet, I would remind him that—

New occasions teach new duties,  
Time makes ancient rules uncouth;  
They must upward still and onward,  
Who would keep abreast of truth.

I think that, looking back on history, Mr. Cowen is too good a man to try to drown the voice of justice by the false cry of patriotism. I will be bound that his sympathies are with Burke and the Whigs who spoke for their American countrymen against Lord North and his Parliamentary majority. I will answer for it that he admires Fox when he stood alone against the nation in defence of the French Republic. He must remember that he could plead for justice against pretended patriotism when we denounced the Chinese war. And though Lord Palmerston, by appealing to passion, swept aside the opposition which cared more for justice than for opening new markets to our cottons, I am sure Mr. Cowen has never regretted that that protest was made. The cry of “Our country! right or wrong,” is one which, I fear, in the present low state of international morality, will always be popular; but it is not for those who might lead men to better things to join in raising it. It has often led countries to disgrace, and nearly always to dishonour—if to succeed in an unjust enterprise be dishonourable. It is a cheap cry, and raises applause; but it is a dear cry in its consequences. When Sir Robert Walpole gave way to it, he said, “Ay, you may shout now, but you will weep by-and-by.” Mr. Cowen knows as well as any man what are the sufferings and hard lives of the poor. No one has given a more generous consideration than he in his

newspaper to the claims of labour; and if he has rather too much fostered the taste for gambling and sport which characterises many of the North-countrymen, and has stood in the way of thrift, still his voice has on the whole been raised strongly on their behalf. Can he have thought when he waved his war-flag last night of the suffering of the miners who have been on strike for weeks—can he have remembered the depressed state of trade and the anxious times throughout the North-country—and then deliberately waved his torch in the powder magazine? I do not impute such heartlessness to him. I only blame him that he allowed passion and rhetoric to run away for a moment with sober judgment. Mr. Cowen's philo-Turkish sentiments have been no secret for a long time, but it would have done him no harm to keep them in the background a little longer. In his intemperate attack upon Mr. Gladstone he has made one point, and that unconsciously—not in his imputations on his “partisan bigotry and imperfect historical knowledge,” but in the shaft barbed with Mr. Gladstone's own feather, which Mr. Cowen flew when he said that the fighting prowess of the Turks had proved them a people. The unfortunate speech delivered long ago at Newcastle, in which Mr. Gladstone proclaimed that Jefferson Davis had made the South a nation, is echoed back by one who no doubt at the time protested against the barbarous doctrine that political organisations could justify their existence by force alone.

And now, Sir, a word in conclusion on what should be our policy. All admit that Turkey is gone. Most of us admit that, whatever the merits or demerits of Russia, there are matters in which the action of Russia will be the better for friendly, but firm, European guidance.

First, we must discard this exaggerated talk about English interests. If every European nation scrambles for its own interests, how can we blame Russia for stretching out a grasping hand? How can we secure European concert?

Surely our Government should approach Russia candidly and frankly. We can secure that our passage through Egypt shall be free from molestation. We can secure that there shall be no exclusive privileges in the navigation of the Dardanelles and Bosphorus. If we join with Russia in obtaining autonomy for the Slav provinces, Russia will join with us in extending the same advantages to the Greeks; and if we concede to Russia this substantial freedom for her Slavonic kindred, we may plead strongly against the shabby policy of robbing her ally Roumania for the sake of the sentimental satisfaction of wiping out the humiliations of the Crimean war. The acquisition by Russia of the strip of Bessarabia does not affect our interests, but to extort it from a weak ally would be a stain on the honour of Russia, and might be avoided if we could cast off our worn-out Turkish policy, and frankly co-operate with Russia on the basis of established facts.

I am, Sir, your obedient servant,  
E. LYULPH STANLEY.

#### MR. OSBORNE MORGAN'S MOTION ON THE BURIALS QUESTION.

We are glad to find that the fears we expressed last week relative to the delay in bringing forward Mr. Osborne Morgan's resolution are not likely to be realised, unless indeed the omnivorous Eastern Question should once more interpose. As stated in our last number, the motion was provisionally set down for Friday next. We are now glad to be able to state Sir John Lubbock, Mr. P. A. Taylor, and Mr. Gourley, who had precedence of the hon. member for Denbighshire, have considerably given way in his favour, and that on the day mentioned Mr. Morgan will move the following as the first amendment to the motion for going into committee of supply:—

That, in the opinion of this House, the time has arrived when the long-pending controversy as to interments in parish churchyards ought to be closed, by permitting such interments either without any burial service or with the service preferred by the relatives or friends of the deceased, and conducted by persons chosen by them.

There can be little doubt that, if no untoward event should prevent the debate from coming on, it will occupy the whole night, and be followed by a division, in which both sides of the House will put forth their utmost strength.

The following statement has been circulated among members of the House of Commons in anticipation of the division on Friday:—

“Out of 20,490 Nonconformist places of worship in England and Wales, only 4,111 have burial-grounds attached. If to these be added 639 cemeteries, and 255 other burial-places having unconsecrated ground, there are still 13,177 places of

worship the frequenters of which have no burial-ground in which they can have funeral services in accordance with their own wishes, and conducted by their own ministers. And in the case of the unbaptized, there can be no burial service of any kind in the parochial churchyards, without a violation of the law.

“Instead of its being the case that the grievance is rapidly diminishing, by the closing of churchyards and the opening of cemeteries, only 1,500 consecrated burial-places were closed in twenty-three years—or 60 per annum—and new cemeteries have, during the same period, been provided at the rate of only about 27 per annum.

“There are but 639 cemeteries with unconsecrated ground, for between 13,000 and 14,000 ecclesiastical parishes, having a population of nearly twenty-three millions.

“The restrictions existing in English and Welsh churchyards exist nowhere else. In Scotland, in Ireland, in the colonies, and in nearly all the countries of Europe, the burial-places are open to all denominations; the members of which have the liberty which is denied to English and Welsh Nonconformists.

“These have for more than fifty years been demanding the removal of the grievance. In the last Parliament a bill for the purpose was, in four successive sessions, read a second time in the House of Commons by large majorities, and in the present Parliament it has been defeated by a majority of only fourteen.

“The Government has admitted the existence of the grievance, by bringing in a bill of its own last year; but it provided only for silent burials, and for new and unconsecrated burial-places. The House of Lords declined to pass such a measure, and a majority of sixteen adopted a clause—proposed by one of its own supporters (Lord Harrowby)—allowing the relatives of deceased persons to bury them in churchyards with such Christian and orderly services as they might see fit. This was done with the concurrence of both the archbishops; who have expressed the opinion that, in the interest of the Church of England, it is desirable that the question should be settled without further delay.

[The statement, after giving the term of Mr. Morgan's resolution, mentions that the Government, which withdrew its bill last session, has neither introduced nor promised another measure this year.]

“The only proposal before the country, therefore, is that contained in Mr. Morgan's motion. The clerical declaration of last year, and a lay declaration of this year, resist all compromise, and object to any legislation which would permit any other than the Established clergy to officiate in churchyards, or to use any services not sanctioned by the Church of England.

“The Legislature has, therefore, to choose between adopting the principle of the motion, and allowing the present system, with all its harshness and its inconveniences, to continue to exist.”

The Archbishop of Canterbury has privately intimated his intention of proposing a measure to reform the mode of electing proctors to Convocation.—*Church Times.*

POSTURE IN WORSHIP.—The question of posture at praise and prayer has lately been under consideration of the Free Church congregation at Maxwell-town. Voting papers were issued, and 328 were returned. On examination of these, it was found that there had voted—For standing at praise, 185; for sitting at praise, 133—majority 52. For sitting at prayer, 180; for standing at prayer, 137—majority, 43. Seeing that in each case the majority was so decided, the Rev. Mr. Purves, the pastor, has recommended the congregation to adopt the postures of which the majority are in favour.

TETBURY BURIAL GRIEVANCE.—The following letter is that addressed to the Primitive Methodist Circuit Committee by the Vicar of Tetbury, referred to by the Home Secretary in his reply to a recent question put by Mr. Waddy in the House of Commons:—

Tetbury, Jan. 25, 1878.—Dear Sirs,—You lately had occasion to write to me on the subject of my having declined to bury a child of the name of *John* in the churchyard of this parish, on the ground that the child was illegitimate. I had reason to doubt. The ceremony had been performed by a person who could not in any sense be called a lawful Church minister, and the child had not subsequently been brought to church to be received. I thought, therefore, that it was not competent to me to endorse such a baptism or to acknowledge a child so circumstanced as a member of the Church. I have, however, since seen in the public papers that the bishop of the diocese has pronounced it as his opinion that the child had full right to be buried in the churchyard, meaning, as I suppose his lordship does, with the Church service, because no question ever arose about the churchyard, the father of the child having persistently declined the use of the one without the addition of the other. And if his lordship's opinion be, as I believe it is, in accordance with high legal decisions on the subject, then it seems incumbent on me to say, which I do without any difficulty, that if I have withheld privileges from any to whom they were due, I am sorry for it. I could not maintain that private opinion should interfere with public rights. In justice, however, to myself, I wish to say that as regards the real merits of the case my doubts remain unchanged, viz., whether a child born of Dissenting parents, baptized by others than a lawful minister of the Church, and never afterwards brought to be received into the Church, can be properly looked on and recognised as a Church member, and it seems a hardship to expect a clergyman in such a case to read the Church service.—I am, dear sir, your obedient servant, JOHN FRAMPTON.—To Messrs. Badminton and Morgan.



## Literature.

## "LIFE IN CHRIST."\*

This is rather a new book than a new edition, save only in respect of the steadiness with which Mr. White devotes himself to the presentation and illustration of his leading idea, with which we may presume our readers to be generally acquainted. Mr. White holds that the soul of man is not immortal, and that immortality can only be imparted to him through Christ, whose atonement, in his view, acquires a significance which under any other interpretation it loses. In this new edition the results of several years' reading and labour are incorporated. Mr. White lays every writing which bears even remotely on his theme under requisition. He cannot listen to the "fairy tales of science" in these our unromantic times without much questioning in view of his own doctrine; and thus in the new edition we find ourselves, albeit rapidly, carried pretty well over the field of physical science. It is a characteristic of our time, as has been very well said, to weaken the lines that divide the various departments of human inquiry from each other under the stress of metaphysical and spiritual questionings. The first portion of Mr. White's book, and that which to not a few will be very interesting, is concerned with the distinction between animal and human souls—a point which Mr. White has not yet made so clear as we could wish, nor has he got rid of a great difficulty with respect to the resurrection and the reunion of the soul and body of the wicked—the relation of the soul to the body, and the essential elements of individuality. A goodly portion of the book is taken up with minute and careful discussions on points of exegesis and textual criticism. Since the foundations of Mr. White's argument, as of so many others, rest on the meanings that are attached to certain words—"Eternal," "spirit," "damnation," "to perish," and "perdition," are some of these—it only needs to be said that in discussing these, and their Greek and Hebrew originals, Mr. White not only shows great learning but considerable ingenuity. Few men have laboured more devotedly to set forth in the best terms doctrines on which human welfare is conceived to depend, and as we pass from chapter to chapter of this book, so laborious, so thorough, and so indicative of resources and the largest culture, we are moved to a profound reverence for the genius and the industry of the writer. Taken broadly, it is a great service to have a view of truth suggested to us which gets rid of the grim eschatology which has so largely prevailed; and if, as we pointed out when the last edition was published, there are some considerations which make it impossible for us to accept Mr. White's theory *in toto*, yet we willingly acknowledge the benefit we have derived from a study of his book and the benefits others may derive from it. In the meantime, we wish to suggest one or two difficulties of a different order from those we dwelt upon at the time referred to.

First, we confess we have not been quite able to make altogether clear to ourselves how far Mr. White is inclined practically to recognise the mystical element which underlies the very conception of the *Logos* which he accepts as "the foundation of the whole New Testament system." This means to what extent Mr. White recognises the historical atonement as the symbol merely of a deep law which has been operative throughout the whole period of man's life on earth. If, through the *Logos*, the worlds were made, as St. John said, so also through the *Logos* was the world redeemed, and that not merely by virtue of a certain act that took place at a certain definite point of historical time, but by virtue of an eternal relationship which begot a necessity for atonement the moment that the need for atonement emerged. The fact is, that all such discussions finally lead up to what is strictly mystical, and can only be settled there; and textual and purely scientific labours should help to this if the mystical element proper is admitted at all. When we read the prophecy that the seed of the woman shall bruise the serpent's head, we have conveyed to us in figure (as alone it could be popularly conveyed) an intimation of the fact that already the serpent's head was being bruised, since even God himself, as science itself day by day may be said to demonstrate more and more conclusively, could not call into existence any principle or person that did not already exist in his purpose and plan of salvation in reference to the human race. Mystically as well as scientifically we are thrown back on a

great law of evolution, whereby the outward manifestation is seen to be but the revelation of a principle whose reality and potency were completely exhibited in the earliest as in the latest stages, when we can view them in relation to each other.

Secondly, there is one point which may be historically urged as an objection to Mr. White's views, and which becomes of importance when we see that a dogged adherence to it may be held to weaken the argument derived from man's religious instincts. It is this. The doctrine of immortality in various phases emerged into light, or say, rather was in various degrees drawn out into coherency as a dogmatic belief, under many forms of religion before Christ. In the religions of Egypt, of Persia, and of India, not to speak of others, this was a most important doctrine, without which many of their observances and rites would have no meaning. Like all other moral ideas—that of the being of a God, for example—it gradually shaped for itself coherent expression and coloured the whole life of the people. Writers on natural theology like Paley reason on it, regarding it as one of the great truths dimly discoverable by the light of Nature, which revealed religion reinforces. Now, our point is simply this: if the religious nature of man has thus developed what is strictly a delusion, and demonstrably so in the light of Scripture, in order to magnify or to torment itself, what weight is to be laid on any direction that may be derived from the natural religious instincts—from what Butler and Paley called the "sphere of Natural Religion"? If one is to be set aside and discounted as not supported by a true interpretation of Scripture, what of the others—of the deductions which Mr. White draws, for example, from the intuitive or savage belief in good and bad spirits—and of the harmony between religion, natural and revealed?

## FLOODING THE SAHARA.\*

Some time ago, it should be well remembered, a proposal was put forward with some details, showing how practicable it would be to let the waters of the sea into the Sahara Desert, and thus convert an apparently useless waste into a fruitful plain. Of course, with a small map before one such a proceeding looks practicable enough, as many things do when they are placed before you upon a small scale with an enthusiastic engineer at one elbow and an equally enthusiastic geographer at the other elbow making everything so delightfully plain. Now, Mr. Mackenzie, if he errs at all, probably errs in this direction. We have very little doubt of the practicability of his scheme, but we have grave doubts as to whether he will find it to be very easy of accomplishment—even should he obtain all the money that he needs. That is found to be the case with nearly every new enterprise concerning which we read, in almost stereotyped phrase, that "the difficulties connected with the undertaking proved to be much greater than had been imagined." Whether, therefore, Mr. Mackenzie should be enabled to begin or not, it will be well for him to take account, with scientific men generally, of the circumstance that he may not find it to be so easy to finish. Above all, he should avoid a rash beginning that can end only in disastrous, and, as regards the actual merits of his enterprise, an unnecessary failure.

But, let us at once say that if the preliminaries of Mr. Mackenzie's scheme should occupy as much time in practice, as do the preliminaries on paper in the work before us, the public will have to wait a very long time before anything can be done. The author had really nothing to do but to place his proposals, with a brief description of their nature, before the reader, with some reasonable assessment of their advantages. What he does is first of all to write an address to "the Presidents and Members of the Chambers of Commerce of Great Britain." That address is sensible, direct, for the most part to the point, although we do not agree with him when he somewhat ungraciously says, that "if half the amount of energy expended in endeavouring to penetrate to Central Africa from the West Coast had been directed from the North, at a point near our own shores, and by roads through a healthy country, which have been used for commerce for thousands of years, the interior would have been opened to Europeans, and the slave trade, with all its horrors, would have been a thing of the past." That is very easy to say, but very difficult to prove; and it is perhaps a question whether anybody would have thought of "flooding the Sahara" if some others had not previously thought of penetrating Central Africa.

And this is very easy to write and to imagine. Prophecies of the kind are always easy:—

I have fully explained in this book the project for

\* *The Flooding of the Sahara, &c.* By DONALD MACKENZIE. (Sampson Low and Co.)

opening direct intercourse with Soudan from Cape Juby, north-west coast—a point distant only about 1,500 miles from England. The advantage of the proposed road over the present routes will at once be seen by a reference to the map. The distance from Cape Juby to Timbuctoo on the Upper Niger is about 800 miles of almost level country—thus being 1,200 miles shorter than the present routes. On the line proposed by me in this book there are no less than forty-two stations with plenty of water. Caravans could make three journeys a year by it with greater ease than one by the present roads. Therefore, without any outlay whatever for roads, an annual trade of 12,000,000*l.* would soon be established. To attain this object all that is necessary is to form a commercial station at Port St. Bartholomew, Cape Juby, where the climate is equal to that of Madeira and Canary; obtain the protection of the Berber chiefs of Western Sahara, under whose protection the present trade is carried on; and place agents in the principal towns on the road to Timbuctoo. The road to Central Africa would then be practically opened to commerce through a healthy country and from a point within nine days' sail of our own shores. A junction once established with the Upper Niger, the African slave-trade would soon disappear. If the readmission of the Atlantic Ocean into the depression of El Juf in the Western Sahara be accomplished, there would be direct navigation from Europe to within a short distance of Timbuctoo. I have no doubt of the ultimate achievement of this project. Surveys will have to be taken, and its final accomplishment will rest with Governments and commercial communities.

After a preface of this description, Mr. Mackenzie treats us to a general description of Africa, its travellers, its physical characteristics, the manners and customs of the people, &c., &c. All this is taken at second hand from books with which everyone is familiar, and most of it is utterly unnecessary. It may be new to our author, but it is not new to other people. And, his own readers want to know, not what took place three hundred years ago, or whether this tribe is tall or short, but the details of his proposals. And, at page 216, we at last reach something that is practical and to the point, and very small, indeed, that portion of the work is. We quote at once and with pleasure:—

The most remarkable feature in the physical character of Western Sahara is the vast plain or hollow, called El Juf, which is said to extend from within twelve miles of the sea-shore to as far south as the regions of Azawad, and Walata on the north of Timbuctoo. The greatest length of this depression is given at about 500 miles and the greatest breadth at about 120 miles, altogether covering an area of about 60,000 square miles. The breadth of El Juf is much greater in the south, but towards the north-west it seems gradually to get narrower, terminating in the great channel called by the natives Sakiet El Hamra, or Red Channel, which in former years connected it with the Atlantic Ocean.

Strange as it may appear, it is not uncommon to find deep basins similar to El Juf in many parts of the earth's surface, depressed much lower than the sea. One of these depressions is situated in Tunis, behind the Gulf of Gabes; it is said to be 150 feet below the level of the Mediterranean. Another not less remarkable, called Assal, lies to the south-east of Abyssinia; its surface is 750 feet below the sea level. And then again, in Syria, we find that the surface of the Dead Sea is 1,300 feet below the level of the sea; while the beds of the bitter lakes through which the Suez Canal passes were found to be fifty feet. How these depressions were formed is a geological question upon which I do not propose to enter. There cannot be any doubt but that El Juf at one time formed part of the Atlantic Ocean, and that the connection existed within historic times seems clear enough. Upon the cause which led to the drying up of the El Juf sea, the classic writers are not very clear. It is recorded by Diodorus Siculus that, according to ancient tradition, a lake called Hesperides, in the portion of the Sahara now occupied by El Juf, was suddenly dried up. Arab traditions point out that several depressions in the Sahara were covered with water in A.D. 681, but since the year 1200 the water gradually disappeared.

This proposal, therefore, is only to do for Nature what she has done before for herself. As a part of it we have also the following:—

I have already pointed out the feasibility of admitting the waters of the Atlantic into the depression of El Juf by removing the sand-bar at the entrance of its channel, north of Cape Juby. I have also pointed out the practicability of opening direct intercourse with Soudan and Western Sahara, from Cape Juby, by the Wadian caravan route. To make the necessary survey of the basin of El Juf, and open commercial communication with the interior, all that is necessary is to establish a station at Port St. Bartholomew, Cape Juby, which is admirably situated for this purpose, as may be seen by a glance at the sketch on the map. It is formed in a small bay, by a reef stretching out from Cape Juby to a distance of about a mile and a-half southward. This reef is formed of rock, and runs parallel with the shore, which makes a gradual bend inward from the Cape. Several portions of the reef are visible at low water, and at that state of the tide the water inside is as smooth as a lake, having an average depth of about ten feet, with twelve feet at the entrance, which is about half a mile wide. At high water it has an average depth of about eighteen feet. At this state of the tide a line of surf marks the position of the reef, having only a small portion visible at the south end. The port is sheltered from almost all weathers, having Cape Juby on the north, the reef—which forms a natural breakwater—on the west, the mouth being covered by a small cape, which juts out on the south. There is abundance of sandstone of superior quality on the sea-shore, suitable for building purposes. A plentiful supply of water for culinary purposes could be obtained from a well on the shore. Port St. Bartholomew has the advantage of being situated within about eighty miles of the Canaries, and within 1,600—or nine days' sail from England. The English line of steamers for the West Coast of Africa call at the Canaries once a week on their outward and

\* *Life in Christ.* A Study of the Scripture Doctrine on the Nature of Man, the Object of the Divine Incarnation, and the Conditions of Human Immortality. By EDWARD WHITE, author of the "Mystery of Growth," &c. Third edition, revised and enlarged. (Elliot Stock.)



homeward voyage. These would convey goods to or from the port at Cape Juby for the usual freight charges. The great importance of the route from Cape Juby to Timbuctoo and the other markets of Soudan cannot for a moment be doubted.

And now what does our author propose to do? We let him say in his own words:—

In Appendix I., page 251, will be found an interesting report by Her Majesty's Consul at Mogador, confirming to a great extent the statements that have been made in favour of the proposed plan. To make a successful exploration of Western Sahara, it is necessary first to open trade with the tribes, to gain their confidence, and secure their indispensable co-operation in the undertaking. A moderate sum of money will enable me to carry out these preliminaries. Were this amount placed at my disposal I would proceed to Cape Juby next spring and establish a station at Port St. Bartholomew. From this point I will endeavour to make a journey by the Wadan route to Timbuctoo, and invite the chiefs of Western Sahara to enter into a treaty for opening up trade with Soudan, and for its protection, and also for the abolition of the slave-trade between Western Soudan and Morocco. I shall also make an exploration of the basin of El Juf, and the channel which connected it with the Atlantic Ocean.

This is the real practical matter. Mr. Mackenzie will have to set about this in a business-like way. In doing so he will have our warmest wishes for his success, believing, as we do, that his plan is feasible, and that its success would greatly aid in the further civilisation of the not altogether "untutored savage" for whose benefit he now addresses the Chambers of Commerce. We may not all be greatly interested in the extension of the Sheffield cutlery or the Manchester print markets, but where these markets are established other influences are also established.

#### BISHOP ELLICOTT'S BIBLE ENCYCLOPÆDIA.\*

It cannot be said that there has recently been any lack of commentaries. Much activity has been shown in that department and with varying results. On the whole, however, the tendency has been to be too learned or too popular. It is on this ground that Bishop Ellicott may fairly claim that there was an opening for the work on which he has ventured, and the first volume of which is now before us. To bring the later results of criticism to bear in a plain and satisfactory manner on the text, while still preserving a reverent and so far Conservative attitude was the great desideratum. If others have already aimed at this, as in the "Speaker's Commentary" and others, it is clear that a good deal still remained to be accomplished; for in this commentary there is much freshness, ingenious yet unpretentious application of later results, and everywhere the aid of thorough investigation. Nothing is blinked or set aside without investigation. The writers so far do not show themselves in the least afraid of modern criticism, but exhibit calmly wherein it has suggested higher considerations than is proper to itself, or where it has overshot the mark and failed to justify or to hold the ground it has taken up. We have been particularly pleased with the General Introduction, which brings into small compass the results of large research, while the section on the English Versions of the New Testament is exceedingly clear, and ought to be generally interesting. Professor Plumptre has clearly spared no pains in preparing his portion on St. Matthew, which is worthy to be put in the forefront of any commentary. For refined criticism, delicate literary instinct, and large knowledge, which enables him to draw illustration and aid from wide circles, no less than for expertness and clearness of exegesis, we do not remember to have read anything better than this commentary for its purpose, and those on St. Mark and St. Luke are quite worthy to follow it; and though Mr. Watkin's work on St. John cannot be said to be equal in certain respects, it can hold its own for thoroughness of research and gracefulness of style. We regret that we cannot afford the space to support our opinion by instances in detail; we can only ask our readers to look at the work and judge for themselves; but we cannot refrain from referring particularly to the Commentary on Chaps. v., vi., and vii. of Matthew, where we find these very apt remarks on the clause of the 13th verse of Chap. vii.—"That leadeth to destruction":—

The question which has been much discussed lately, whether this word "destruction" means the extinction of conscious life—what is popularly called annihilation—a prolonged existence in endless suffering, is one which can hardly be settled by mere reference to lexicons. So far as they go, the word implies not annihilation, but waste (Matt. xxv. 8, Mark xiv. 4), perdition, i.e. the loss of all that makes existence precious. I question whether a single passage can be adduced in which it means, in relation to material things, more than the

breaking up of their outward form and beauty, or in spiritual things, more than what may be described as the wretchedness of a wasted life. The use of the cognate verb confirms this meaning. Men "perish" when they are put to death (Matt. xxiii. 7; Acts v. 37, et al.). Caiaphas gave his counsel that one man should die for the people, that the whole nation *perish* not (John xi. 50). The demons ask whether the Christ has come to *destroy* them (Mark i. 24). The sheep are *lost* when they are wandering in the wilderness (Matt. xv. 24; Luke xv. 6). The immediate context leads to the same conclusion. "Life" is more than mere existence. "Destruction," by parity of reasoning, should be more than mere non-existence. On the other hand, the fact of the waste, the loss, the perdition, does not absolutely exclude the possibility of deliverance. The *lost* sheep was found, the exiled son, *perishing* with hunger, was brought back to his father's house.

On the whole, and after many careful references to this volume, we think that Bishop Ellicott is quite justified in setting down these paragraphs in the Preface:—

We have at present no commentary of the New Testament which addresses itself especially to that large and increasing class of cultivated English readers who, believing the Holy Scriptures to be what an ancient writer has defined them to be—"the true sayings of the Holy Ghost"—and knowing and feeling them to be living and abiding words, desire to realise them, and to be able intelligently to apply them to their daily wants and to the general context of life around them. This class largely includes those who are unable to read the Holy Scriptures in their original languages, and to whom the many valuable commentaries, based on the original text, which this country and Germany now freely supply, are unavailing and inaccessible. And yet, even if they could read them, they would hardly find in them all they want. They might find lucid explanations of difficulties, well-chosen historical illustrations, judicious discussion of disputed interpretations, candid investigation of real or supposed discrepancies; still there would be something yet wanting which after all they would feel was that which they most needed, and for which, even amid all this affluence of exegetical detail, they were to some extent looking for in vain. This something, this lacking element, even in commentaries of this higher class, it is the especial object and design of our present commentary at any rate to attempt to supply; and it may briefly be defined to be this—the setting forth of the inner life of Scripture, and that, too, not without reference to the hopes, fears, needs, aspirations, and distinctive characteristics of the restless age in which we are now living.

No class feel more sensibly the need of this vital element in the interpretation of Holy Scripture than the large and intelligent body of thoughtful men and women to which we are especially addressing ourselves. They feel the storm and stress of intellectual difficulties; they realise, often vividly and acutely, the trials to which the childlike faith of early days is now being increasingly subjected; they see old landmarks disappearing, old truths undergoing modification and change, and, in their deep anxiety, they turn, with the true and deep instinct of the Christian soul, to that which they feel inwardly changes not—the enduring and abiding Word of God. They turn to it; and it speaks to them, for it is a living Word; but its consolations are often only imperfectly appreciated, its truths far from fully realised, its promises very inadequately recognised to be the true moving principles of a pure, chivalrous, self-denying, and holy life. They need the sympathetic interpreter. They need one to guide them who has thought as they think, who feels as they feel—one who from no mere ecclesiastical standpoint, or the supposed vantage-ground of some half-selfish theological adjustment, but simply from the reverent, loving, and prayerful study of the Book of Life, sets forth to them its ever fresh truths, its ever new aspects, its ever pertinent and timely consolations. Such is the commentator and such the commentary that is now more than ever needed by the earnest general reader in these closing years of a progressive and eventful century.

It is for these—for this large and increasing class of earnest, interested readers of God Holy Word—that this commentary has been more especially composed.

#### MESSRS. T. AND T. CLARK'S THEOLOGICAL PUBLICATIONS.\*

(1) Professor Luthardt's reputation is quite sufficient to secure for these volumes a hearty welcome. His work on the Authorship of the Fourth Gospel has rendered it unnecessary for him to devote much space to that subject in the work now before us, some twenty pages sufficing. But to other subjects included in "Introductions" he gives 210 pages, and these he considers with his usual thoroughness. The student who masters them will acquire a grasp of thought which will serve him in good stead in other questions. The work as originally published twenty-three years ago was not strictly a commentary. It was intended, we are told, merely as a characterising of John's Gospel. But it has grown into a commentary—the two volumes before us carrying us only to the twelfth chapter—in which no modern doubt or difficulty is overlooked. "Were exegesis more practised," Luthardt says, "there would be more loving devotion to the Scriptures. This would prevent many strange and incomprehensible fancies, which now throw various stones in the way—stones which must always be disposed of before we can move forward in the path of the real understanding of the Scrip-

tures." Of the way in which a correct exegesis "prevents," or sweeps away, "many strong and incomprehensible fancies," we have an admirable illustration in the last chapter expounded in Vol. II., now before us—the eleventh. Spinoza is said to have declared "that if he had been able to persuade himself of the resurrection of Lazarus, he would have broken his whole system in pieces, he would have embraced without repugnance the ordinary faith of Christians." Professor Luthardt's exegesis of the narrative, and comments on rationalistic exegeses, make it almost difficult to understand how the story can be regarded as anything else than historical.

Perhaps, he says, hardly any other Gospel narrative has such a degree of plainness, directness, and internal truth. We are made sharers in the event and in the internal emotions of every single moment. Upon this are wrecked the various explanations which have been attempted,—not only the insipid, now discarded, explanation of rationalism, that it was merely a seeming death (Paulus Ammon), but also the frivolous one of Réan, according to which Jesus lent Himself to a comedy, which was to serve again to inflame the waning enthusiasm of His followers; and as well the modern view, that we here have to do with a literary production which, by combination of the synoptic accounts of the two other alleged raisings of the dead, and of the account of the poor Lazarus, made up a miracle that was intended to surpass all others. The complaints that it is unhistorical, unnatural, unpsychological (compare especially Keim), have solved themselves for us in the opposite. The account is directly of the greatest psychological clearness of view and internal truth.

Our estimate of Luthardt's work must not be measured by the length of this notice. We cannot emphasize our commendation of it too strongly.

(2) Mr. Scott's work will be found a very useful and trustworthy handbook on the subject to which it relates. It may be recommended both to professional students and to others who wish to understand for themselves questions that are left too often in the hands of professed theologians. The work, as explained by the author himself, consists of five principal parts—the forms of New Testament quotation, together with their analogous patristic and classical forms; their principles of interpretation; the vindication of these principles; and their application to Biblical studies. Its object is to verify and vindicate them by the analogy of patristic, ecclesiastical, and classical citation, and to apply the principles evolved to Biblical doctrine, exegesis, and apologetic. This second edition, published but a few months after the first, contains a vigorously-written introduction of twenty pages, in which the author discusses certain statements in the article "Bible," in the new edition of the *Encyclopædia Britannica*—the statements which have occasioned "ecclesiastical" proceedings in the Free Church of Scotland. Without raising the question whether these proceedings are wise or unwise, we may say of Mr. Scott that he knows well how to handle the pen of controversy. Still his essay, from its necessary brevity, only skirts the margin of the subject which he discusses.

(3) There is no more common lamentation than over the superficiality of the age, or at least of much of our religious literature. But how far it is well founded may be questioned. Certain we are that Mr. Cave's volume will afford it no justification. It is quite a pleasure to meet with a work so thorough and complete. And this may be said of it frankly and gratefully, without reference to the extent of our consent with, or dissent from, its teaching. Mr. Cave carries us patiently, not heavily or tediously, through all the "sundry times and divers manners" of his great subject, from "The Origin of Sacrifice" to what he calls "Sacrifice in the Heavenly World." And his discussions throughout are characterised by great clearness and a commendable sobriety of judgment. His standpoint, or rather his starting point, can scarcely be challenged by Christians. The sacrificial worship of the Old Testament, the sacrifice of Christ, and the sacrifices of the Christian Church, he holds, cannot be studied advantageously apart—the one from the other. But he does scant justice to his predecessors in this department of Biblical literature when he speaks of its having "received cursory elucidation in numerous systems of theology and philosophy." Still no one will regret that, with the impression which these words indicate, he undertook what he calls a "tentative inquiry, the characteristic feature of which is the desire to exhibit the several phases of Scriptural sacrifice, in all their fundamental resemblance and gradational difference from the days of Adam to those of the Apostle John."

We cannot attempt the most cursory com-

(2) *Principles of New Testament Quotation, established and applied to Biblical Criticism, and specially to the Gospels and Pentateuch.* By the Rev. JAMES SCOTT, M.A., B.D. Second Edition. (Edinburgh: T. and T. Clark.)

(3) *The Scriptural Doctrine of Sacrifice.* By ALFRED CAVE, B.A. (Edinburgh: T. and T. Clark.)

\* *New Testament Commentary for English Readers.* Edited by C. J. ELLICOTT, D.D., Lord Bishop of Gloucester and Bristol. Vol. I. (Cassell, Petter, and Galpin).

\* (1) *St. John's Gospel Described and Explained According to its Peculiar Character.* By ERNEST LUTHARDT, Professor of Theology at Leipzig. Translated by Caspar René Gregory. Vols. I. and II. (Edinburgh: T. and T. Clark.)



ment on the numerous subjects which come under Mr. Cave's review. Some of his criticisms, we think, lack the dignity which becomes the subject—notably that on Mr. Dale's recent volume. "Largely coinciding," as he does, "in Mr. Dale's conclusions," and differing mainly as to what "a theory" of atonement means, and whether our theories should be only objective or may be subjective likewise, we think some of his minute criticisms are both irrelevant and unhappily expressed. The titles of two of his chapters—"Human Sacrifices in the New Testament," and "Human Sacrifices under the New and Old Covenants"—are extremely inappropriate, the term "human sacrifice" of necessity suggesting something entirely different from that which Mr. Cave means by it. His views, we may add, are clearly opposed to the revived sacerdotal theory of the Christian ministry. By virtue of faith in the atonement of Christ (we abridge his conclusion), the Christian believer, the brotherhood in Christ, may boldly enter the holiest, where God dwells. This privilege of approach to God by means of the atonement and intercession of Jesus is circumscribed by no ritual restrictions, but is available at any time and at any place. The Christian *believer*, as such, has been admitted to the office of the anti-typical priest. On the subject of the Lord's Supper Mr. Cave should not speak of the Zwinglian theory as "nearly allied to the Socinian." For while Zwingli denied what Calvin and the Reformed Churches believed, that in the Lord's Supper there is not only a symbolic representation of the death of Christ, but also a sacramental application to the soul of the believer of the merits of the death—substantially Mr. Cave's view—his idea of the death of Christ was *toto cœlo* different from that of Socinus, and consequently his idea of a "symbolic representation" of it was entirely different. "The Eucharist," Zwingli said in a passage quoted by Mr. Cave, "is nothing else than a commemoration by which those who firmly believe themselves to have been reconciled to the Father by the death and blood of Christ announce this life-giving death—that is, praise, rejoice, and publish."

The exceptions which we thus take to some things in the work before us are quite trivial in view of our high appreciation of the work as a whole. These are not times in which theological students and Christian ministers can afford to be superficial in their knowledge of such themes as are discussed in it. And to those who would not be superficial, Cave on "The Scriptural Doctrine of Sacrifice" will prove a useful study.

(4) The preacher of these sermons seems to have been a man of high personal character, and of great capacity for usefulness in the pulpit. Making all allowance for the partialities of friendship, we can readily believe that his biographer is justified in saying—"He had intellectual power of no ordinary kind. He had great clearness and wide range of spiritual vision. He felt under the necessity of looking at everything with his own eyes, and forming his own conception of it. He could admit nothing to be a truth till he had closely scrutinised it and obtained thorough satisfaction as to its claims. Hence his views of Divine truth were fresh and profound." There are some of the sermons which quite justify this estimate of their author, such as the second and third, on "The Jealous God" and "God the Heart Searcher." The volume will be specially prized by those who knew the author and mourn the loss which the Free Church has sustained by his death.

#### THE COFFEE-ROOM HISTORY.\*

About a year and a-half ago we brought under the notice of our readers the remarkable little work by the authoress of the volume before us, entitled, "Our Coffee-Room." It was a history of the great—we may say the magnificent—success attending an enterprise, having for its object the social as well as the spiritual welfare of a community. Of course various causes combine to produce such results as were there recorded, but it may be at once stated, that the main causes were obviously the self-devotion and the spiritual earnestness of Miss Cotton herself. Mere organisation will not effect what has been effected in Dorking. The organisation must have a soul, and a soul that can reach other souls. And, if the soul should die, it is quite time that the organisation should die with it.

The movement at Dorking—for it is, of course, useless for us to pretend not to know

(4) *Faith in God.* Sermons by the Rev. JAMES HAMILTON, M.A., Cockpen. Edited by the Rev. William Scrymgeour, Glasgow. (Edinburgh: T. and T. Clark.)

\* *More About Our Coffee-Room.* By ELIZABETH R. COTTON. (James Nisbet and Co.)

that it is Dorking—has now gone through a period sufficient to test its powers of endurance. We therefore turned with genuine interest to hear "more about our coffee-room." That interest has been sustained without flagging in reading every page of Miss Cotton's work. We find in it extension, progress, and still further success, with no lacking of confidence and hope. The literary interest of the work arises out of two good features—lifelike sketches of the modes of working, and numbers of illustrative anecdotes. Thus we are told how room has been added to room, and how the Sunday evening congregation, now held in the Town Hall, addressed, of course, by Miss Cotton, now numbers some nine hundred persons, but we also have individual histories. Some of the latter arise from the visit of a body of troops, who were quartered on the Common for some time, and who afterwards went to Aldershot, where they were visited by Miss Cotton and her friends. It was decided to put up a wooden building on the Common, thus described—

On Monday evening a wonderful building was seen rising on the Common, which I can only compare in shape to a Noah's ark, or a tallow factory in Australia. There it grew, composed of rough planks nailed together, and covered in with a zinc roof; the size about sixty feet by thirty. By this last figure, my reader, I beg you not to take example, should you be planning a similar work; for we very soon found, as I had said prophetically at first, the dimensions of our shed were far too small. The tables and forms which were ranged round them consisted also of planks fastened securely on stumps of wood which were well driven into the ground, our carpet being no other than the green grass of the Common, which after the first night of our militia *levée*, was trodden into a dark brown floor. Our boarded walls were decorated with coloured pictures (from the Tract Society's depot), wall pictures from the *British Workman*, and large almanacks, besides large texts made of bright blue paper letters pasted on white glazed calico. The tables were covered with books, papers, and games.

And this is the kind of work done amongst the soldiers:—

My employment as scribe had already brought me a great many eager applicants—"A letter for me, please!" "would you be so kind as send a letter home for me?" "My wife! if ye please, she'll be wanting to hear."

"My mother, I want to send her two shillings." Ink-bottles, pens, paper, stamps, were in immense requisition all over the room; and soon our post office, which consisted of a tin biscuit-box fastened up on the wall, and having a hole cut in its lid, was quite full, and needed to be emptied for the reception of a fresh supply of letters. A number of kind friends were with us every night writing letters, selling writing materials, and performing a variety of kind offices.

At eight o'clock a hymn was proposed, and I mounted to a small rostrum about a foot high, on which the harmonium was placed, and offered hymn-books to the men now standing and sitting in groups all round. I began to play the tune—

"Ho! my comrades, (see the signal," but very few of our party evidently could join in it. At the end of the first verse I asked why they did not all sing. They shouted out, "Give us a Scotch psalm; we can all sing that." "The Old Hundredth!" said another, quoting the first line, "All people that on earth do dwell." Another moment, and a strong young voice had started the tune, which was soon heartily joined in by all the other men; while from this time the voluntary presentors became our acknowledged helpers in various ways, and retained their office during the month they were with us.

After the psalm had been sung, I offered to teach them "Hold the Fort," to which they readily agreed; and very soon they were all singing it quite heartily. Most attentively they listened to a few words about the dangers and temptations here, the journey through life, the great Captain's loving power in defending His children from evil, and the happy home now being prepared for those who love and follow that gracious Saviour. Then we sang,

"There is a gate that stands ajar;" and so the proceedings of the evening were to terminate. But the men were enthusiastic in their thanks, and wanted to "shake hands" before going back to their tents.

It will be seen from this, as has been seen before, that Miss Cotton puts religion in the forefront of her enterprise. There is great debate—as at Liverpool we believe now—how far it is prudent to do this. One can understand, of course, how men may want to get other men sober, without wanting to do anything more, or, indeed, caring for more. Sobriety is a good thing in itself. Why, if a movement is paying, risk its success by "thrusting religion down the throats" of the people? In Miss Cotton's case, while the coffee-room department pays, the adjuncts do not pay. There are the first expenses, the expenses of the Town Hall and of the Cottage Hospital, and many other things which have necessitated voluntary contributions in aid. But it is clear that people—whether the worst or the best—are not driven from the coffee-room by the religious features that are attached to it. Miss Cotton deals with the question without any reservation. She says:—

The monied philanthropist, or the man to whom he entrusts the detail of his projects for good, and to whose counsel he bends, will tell us that the first step is to make the nation sober, and that on this foundation we may build other and more distinctly religious works, thus separating a mighty national reformation into two

distinct parts: first, man's work; second, God's work! Surely, were such a division of labour essential, it would seem but the dutifulness of a loyal subject to obey the King's command when He commanded, in so many different parts of His Divine teaching, and still commands as His given line of action—"FIRST THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS," following an obedience to this law by the blessing of all things added unto you, and in obedience, with faith, to reserve the order of such an attempted reform. But in the second place, this is taken for granted, that man is *able* to reform man. Surely here we undertake too great and too vast a task—a task too great for us to perform. How much better to go before the great adversary, whether in his strongholds of drunkenness, infidelity, or indifference, in the strength of the Almighty One! using His weapons, putting forth His word, telling of His love, and throwing into every possible medium the ONE true remedy for all evil.

Would a large and attractive coffee-restaurant in a crowded thoroughfare of our metropolis be rendered less attractive by the introduction of Bibles and other books on the tables, the distribution of Mr. Smithies' charmingly illustrated papers, tracts, and leaflets? Would a few bright texts on the wall of a brightly-lighted and pleasant-looking room drive away *one* customer?

Curiously enough, and almost as we should have expected, follows this:—

A clergyman came one afternoon with a large party of friends to see our coffee-rooms, and to inquire into the causes of "their success," as he was kind enough to say. Of course he was shown according to his wish all the *minutiae* of our arrangements, and then was shown the room where daily united prayer is held for the blessings needed on every part of our operations. As he sat down to take a cup of tea after his tour of inspection, he smilingly said, "I approve of all the *secular* part of this work."

"What!" we asked, "do you not approve of the prayer and Bible-reading connected with it, which is absolutely our mainstay, and without which we could not move a step?"

"No," he said, "of that part of the proceedings I do not approve."

The statements relating to the coffee-stall and to temperance generally, and to the cottage hospital, are peculiarly interesting, and not less so the account of one of the Sunday evening meetings.

An old question is raised in connection with this movement, which we find has been under discussion in New York as well as here. It is, how far possible offences to feminine modesty and delicacy may arise from such work as this? The answer is, that there is no danger whatever. The danger would be not to the lady, but to the man who, in whatever state, should convey the smallest offence. The testimony is, that such a man, amongst the worst, would stand small chance of leaving the room with any consciousness left in him even if he left it alive. But the thing never happens.

Miss Cotton's present work, as was her former, is bright, thorough, and stimulating.

#### BRIEF NOTICES.

*My Brother Jack; or, the Story of What-d'ye-call-'em.* Written by Himself. From the French of A. BAUDET. Translated by G. L. FORD. Illustrated by P. PHILIPOTEAUX. (Sampson Low and Co.) This is a story which combines interesting narrative with a delicate power of character-drawing and genuinely humorous and pathetic touches. We can promise the young folks a treat in this book, and we are sure that those who begin to read it will read to the end. The illustrations are very strongly French, but then the story is strongly French; and thus, with some disadvantages for English eyes, they have the decided advantage of presenting a true idea of French feature, expression, and style.

*Domestic Economy, or Thrift in Daily Life.* Taught in dialogues, suitable for children of all ages. By GEORGE C. BARTLEY, author of "The Schools for the People," and manager of the National Penny Bank. (C. Kegan, Paul, and Co.) This book is constructed on an excellent plan, and it is carried out with great clearness and system, by means of dialogues. All subjects bearing on domestic economy and management, foods and their constituents, cookery, dress, the dwelling, ventilation, cleanliness, health, sick nursing, money, wages, and other related subjects, are dealt with most suggestively. It is, in fact, the very kind of book which should be largely circulated among working people, as likely to give them truer ideas of what they may do to help themselves than many more pretentious books. Mr. Bartley is, we think, quite justified in writing, as he does, in his preface:—

From an acquaintance with people of all classes, and especially with the poor of London, gained by many years' personal intimacy with them, I am convinced that thrift will not only tend to make all more happy and prosperous, but that thrift is one of the most powerful weapons we can wield against pauperism, drunkenness, and crime. To instil it into those who have grown up without it is almost impossible. It is on the young that our efforts must be directed, and this little book is published with the hope that it may do at least something towards promoting habits of thrift in everyday life.



We sincerely hope that it may, and believe that it will.

*Reason and Revelation.* Being an Examination into the Nature and Contents of Scripture Revelation as compared with other Forms of Truth. By WILLIAM HORNE, M.A. (London: Henry S. King and Co.) This work, really great in more senses than one, is in danger of not receiving the attention to which the comprehensiveness of its discussions, and the ability with which they are conducted, entitle it. It is founded on an essay which gained a Scotch inter-university prize of one hundred pounds, the adjudicators being Principal Tulloch, Principal Caird, and Dr. Hannah, warden of Trinity (Episcopal) College, Glenalmond. The prize essay has been remodelled and enlarged into a goodly octavo of 360 closely-printed pages. Mr. Horne is right in supposing that the attention of the majority of thoughtful men of our time is directed, more than at any previous period, to the subjects underlying revelation and religion:—

This is largely to be accounted for (he says) by the recently awakened interest in ethnic religions. The point of view from which these are recognised has naturally suggested the possibility of a science of comparative religion, and this again an explanation of the nature of religion and its manifestations. In addition to this, there are causes which have always been more or less operative in the same direction, but which of late years have reasserted themselves with increasing emphasis. These may be conveniently summed up by what is known as the culture of the age. The invariable demand of those who speak in the name of culture, on the presentation of a written revelation, has been, Explain its nature and contents in relation to other truths; tell us how and what it is.

This is the task which Mr. Horne essays to accomplish. It is a great one and of great difficulty. We cannot at present attempt to weigh the value of many of Mr. Horne's expositions and arguments. But their general bearing, and the clearness and force, and often the beauty, of his style, are such that we can very confidently commend the work as an important contribution to the literature which takes its place midway between scientific thought and dogmatic theology.

#### THE DEMANDS OF THE IRISH ROMAN CATHOLIC HIERARCHY.

A pastoral has been issued to the people of Ireland by the Roman Catholic hierarchy, and was read from the altars of the various churches on Sunday, in which the prelates regret that Ministers have not undertaken to redress the grievances in primary, intermediate, and university education. At the same time they express a hope that the Government will bring forward some substantial measure, capable of restoring in no small degree the rights they have been unjustly deprived of, and of giving equality in educational matters with their non-Catholic fellow-subjects, which they complain has been systematically refused.

At a meeting of the Catholic Union of Ireland on Tuesday, in Dublin, under the presidency of the Roman Catholic Primate, it was resolved to promote an agitation in favour of denominational education, and for advancing in any other way which might be found desirable the question of Catholic education—primary, intermediate, and university.

The *Times*, remarking upon the Roman Catholic pastoral, says that it was obviously suggested by the state of intermediate education in Ireland, and the promise of a Government bill on the subject. Nothing is yet known of the scope of the Government bill, the introduction of which may be postponed by the transfer of Sir Michael Hicks-Beach to the Colonial Office, and the delay in the nomination of his successor at the Irish Office. There is time, then, as the Irish bishops think, for the infliction of pressure upon the Ministry. If the Government will only bring forward a "substantial measure" restoring the educational rights of which the Roman Catholic people of Ireland were deprived in the sixteenth and seventeenth centuries, the Church will be content. If not, agitation will continue, and the Irish constituencies will unsparingly punish the Conservative party. As a matter of practice, it is impossible for the State to support the system which the Roman Catholic Church has approved. Since the overthrow of the Irish Establishment it has become more difficult than ever to take into serious consideration any plan for the education of the Roman Catholics of Ireland at the cost of the State which would involve the maintenance of sectarian teaching. When the Anglican Church was disestablished, the special privileges of the Protestant minority in Ireland in respect of the educational endowments of Trinity College, the Royal Schools, and other foundations of the Ascendancy period were abolished. The instruction, the emoluments, and the honours of every important endowment in Ireland are now as freely open to the Roman Catholics as to the youth of other sects. The Roman Catholics urge, and there is much force in the plea, that they are forbidden by their consciences, or, at least, by their ecclesiastical superiors, to make use of the advantages which are thus thrown open to them. But to give them separate establishments for themselves supported by the State would be to create a distinction in their favour inconsistent with the tenour of our recent policy, not only in Ireland,

but in England and Scotland, and justified by no existing precedent. When the process of disendowment has been finally wound up by the Temporalities Commissioners, it is calculated that a capital sum of between five and six millions will remain at the disposal of Parliament. The objects to which this sum ought to be applied have been designated in the preamble of the Irish Church Act, and though that declaration is not legally binding on the future intention of Parliament, the debates which it excited, and in which it was repeatedly affirmed by the leaders of all parties that the surplus should never be devoted to sectarian uses, educational or other, are of continuing moral obligation. We should be glad if the Government were able to find any way of meeting the difficulty; but the prospect is not brightened by the exacting claims which the Irish Roman Catholic prelates have put forward at a critical moment.

#### CEMETERY CHAPELS.

At a recent meeting of the members of the Burslem Burial Board, Mr. William Woodall, J.P., moved:—

That in the opinion of this Board the erection of more than one cemetery chapel is unnecessary and undesirable; but that the chief bailiff be authorised to invite a conference of persons interested in the subject to take such other steps, in conjunction with the cemetery committee, as in their judgment may be calculated to obtain general concurrence in the arrangement. Mr. Woodall in moving the resolution said he was willing to concede that the proposal was contrary to the general practice in connection with the various Burial Acts, but varied burial services, from that of the Roman Catholics to that of the Quakers, were conducted in the same chapels in workhouses and other public places. If the difficulty in respect to cemeteries was consecration, he saw no objection to that act provided it had not the effect of excluding others. He then referred to what had taken place at the Adlington Burial Board. The *Chorley Guardian* of May 12 last, recorded the proceedings when the foundation of a cemetery chapel was laid among what appeared to have been universal felicitations. The vicar of the parish thought it "a happy circumstance that every person who would be interred in the cemetery at any future time would have the service which was most applicable and agreeable to his mind." The Rev. J. P. Kane, of St. Joseph's, commended the happy thought by which, after three chapels under one roof had been projected, "the board to relieve the ratepayers from a heavy burthen, exercising an economical discretion, turned three buildings into one, and with a mallet of their powerful will struck down at a blow the inside walls of division." The Wesleyan minister, a neighbouring vicar, and a curate, joined in the congratulation, and in answer to his (Mr. Woodall's) inquiry the clerk to the board informed him that they had no difficulty with the bishop. He felt sure that what had been accomplished in a comparatively unknown Lancashire township, could be equally well effected in the good old town of Burslem, where Churchmen and Dissenters had been so long accustomed to cordial co-operation for the general welfare. (Applause.) Mr. Watkin seconded the resolution, and expressed approval of the course proposed to be taken, for by calling a meeting of persons interested in this matter, they should be able to discuss it fully, and in an intelligent and enlightened manner. In reply to an inquiry, the clerk of the board said that as far as he knew there were two places where there were cemeteries with only one chapel. The law upon the subject was very curious, and he was unable to give an opinion as to the strict legality of the course proposed. But as to one of the places in question, the sanction of the Secretary of State had been obtained. If the present resolution were carried it would not be of a binding order. After a great deal of discussion, the motion was carried by seven votes to four.

#### THE DISESTABLISHMENT MOVEMENT.

##### LECTURES AT SHOREDITCH TOWN HALL.

On Tuesday evening in last week, the first of a course of lectures on disestablishment was delivered, at the Shoreditch Town Hall, by Mr. J. Carvell Williams, the deputy chairman of the Liberation Society, his subject being "The present condition of the Church of England an argument for disestablishment." The chair was taken by Dr. J. A. Lush, M.P., who was supported by the Rev. W. Marshall and Mr. A. J. Wontner, the local secretaries, and Messrs. Stafford Allen, Sydney Robjohns, Bayne, Merton, Bethell, Lang, Scott, Caber, and others.

Dr. LUSH, in a brief introductory speech, said that he was not there on that occasion as a Nonconformist but as a Liberal Churchman; and a sufficient reason for his presence might be found in the fact that ever since he had had a seat in the House of Commons he had invariably voted on ecclesiastical questions in the direction indicated by the disestablishment party. He felt that under the control of the State the Church to which he belonged had not freedom of action to a degree commensurate with her capacity for usefulness; and more than that, coming, as he did, from a cathedral city (Salisbury), where the peculiarities of the State system were very apparent, the audience would readily understand his position by reversing the old adage that "distance lends enchantment to the view." The hon. member also made a graceful allusion to the recent lecture delivered at Salisbury

by a Nonconformist minister on the subject of Christian union, on which occasion a Ritualistic peer, to whom the lecture was a reply, presided. Dr. Lush said, however, that he would not take up their time with any speech of his own, but would at once make way for the lecturer of the evening.

Mr. J. CARVELL WILLIAMS received a hearty welcome, and proceeded lucidly and accurately to define the present position of the Established Church. He first noted the great progress made in the direction of disestablishment during this generation; and showed that the old arguments in favour of a National Church—those of Paley, Hooker, Chalmers, Warburton, M'Neile, and the rest—had no force now, and were too old-fashioned for quotation in debate. The success of voluntarism had, on the contrary, shifted the contention from that of the State being essential to the Church to the Church being necessary to the State. The lecturer quoted Mr. Forster, and bore his own testimony to the value of the spiritual and benevolent work being done by the English Church, and to the change for the better during this century in that institution; but argued that these pleasing results were not due to the Establishment, but to far different causes—causes, too, that could not be affected by disestablishment. With this revival and new activity the Church, which for a century had been dormant in the enjoyment of its endowments, was now riven by dissensions within itself. So great was the scandal of the prevailing divisions that statesmen were seriously alarmed, and declared that disestablishment was inevitable if these conflicts of parties continued; and the question naturally occurred why these differences should exist in the Church of England and in no other religious denomination? They existed, not because Episcopalians were more quarrelsome than other people, but because their bond of union was an unnatural one, and they were consequently tugging and pulling against each other. Nonconformists could agree to differ; but Church people, differing as they do in taste, habits, and feelings, had to profess agreement in creeds in which some of them disbelieved, and Articles on which they put the most opposite construction. A cry had gone up from the English Church for greater elasticity, more freedom; and Nonconformists were rejoiced to hear it, and would gladly co-operate to break their fetters; but, unhappily, the desire, as expressed by men like Canon Ryle and Canon Howe, did not go far enough. They wanted immunity from control, but they were not disposed to forego privilege and endowment. This was impossible. Mr. Williams then proceeded to show that Liberationists were not alone in finding in the present position of the Church of England an argument for disestablishment, and quoted Churchmen and Church papers in substantiation. It was said that the Establishment was a bulwark against Popery; but he said that, while the mass of the people were undoubtedly Protestant, the Church was a feeder to Rome, and there were Anglican clergymen who did not conceal their repudiation of Protestantism. All efforts to stem Ritualistic practices had been in vain, and sacerdotalism was growing stronger and bolder every day. He wondered how much nearer the precipice Mr. Forster would have them go before they drew back. The Church Congress at Croydon had been cited as an indication of unity among the various sections of the Church; but that unity had been attained only by shelving their differences for the occasion, and by obtruding their agreements. The Public Worship Act had been an egregious failure. The Premier had set himself to do two great things during his Administration—to put down Ritualism and to uphold the Turk; and he had failed in both. The Act had failed in every case in which it had been brought into operation. It had been compared to a fish torpedo which required careful handling, or it might explode under those using it instead of the fleet against which it was directed. It was said that Establishment worked well, but did it? Could Churchmen contemplate with satisfaction the continuance of the present condition of affairs without a remedy being provided? But what was the remedy? Church reform? But when and how and by whom was it to be effected? Not Churchmen. If done at all, it must be done by disestablishment, and he contended that people even within the only Church shrunk from that alternative because of the turmoil and party struggle involved in the effort. If they could wake up one morning and find the work of disestablishment and disendowment an accomplished fact, there would be one universal sense of relief; and none would be more grateful for the relief experienced than Churchmen themselves. That was the reform they were working for, and everyone who had the true interests of the Church at heart was in duty bound to promote the attainment of that result.

A cordial vote of thanks to the lecturer and to Dr. Lush concluded the proceedings.

##### MR. FISHER IN ESSEX.

COGGEHALL. — On Wednesday evening Mr. Fisher lectured here on the disestablishment question. The spacious room was filled, many Churchmen being present. The Rev. A. D. Philp occupied the chair and delivered an able speech. After the lecture, which was attentively listened to throughout, the vicar of the parish and a local lawyer did battle for the Church party. The discussion was conducted with the greatest good humour, and ultimately a vote of thanks to the lecturer was moved and seconded by leading Church people and



carried with much enthusiasm. A vote of thanks to the chairman brought a very interesting meeting to a close.

**HALSTEAD.**—The *East Essex Times* reports a lecture by Mr. Fisher on Thursday last in the Town Hall, where there was a large attendance. Mr. John Blomfield occupied the chair. The paper referred to gives an admirable summary of Mr. Fisher's address, in which was discussed the advantages which both the Church and the nation would derive from disestablishment. The lecture was received with great applause. The Rev. S. Parkinson and Mr. H. C. Knight afterwards spoke.

#### OTHER MEETINGS.

**ROBERT-STREET, GROSVENOR-SQUARE.**—On Tuesday, the 5th, Mr. Kearley gave an address in the Independent Chapel here, on the Disestablishment of the English Church, the Rev. J. Barham in the chair. The audience was small but highly appreciative, and earnestly requested another lecture.

**BARROW-ON-SOAR.**—Mr. Hipwood lectured here on Tuesday, the 5th, on "Nonconformity under the Stuarts." This was the third of a series of lectures, under the auspices of the Loughborough Committee, which are being delivered in the principal villages near that town, and which appear to be awakening considerable interest throughout the district. The attendance was good, and close attention was maintained to the end. Mr. C. Cross occupied the chair, and to him and the lecturer cordial votes of thanks were awarded.

**OAKHAM.**—On Thursday, the 7th, Mr. Hipwood lectured to a good representative audience on "Religious Equality; the Question of the Day." The Rev. W. Sutton was called to the chair. Cordial votes of thanks brought the proceedings to a close.

**TILNEY.**—On Wednesday evening, Jan. 30, a lecture was delivered here by Mr. Lummis. Subject: "The Real Truth about Church Property."

**SPILSBY.**—On Monday evening, Feb. 4, a lecture was delivered in the Town Hall, Spilsby, by the Rev. E. H. Jackson, of Louth—subject: "Disestablishment, What is it, and is it Right?" Mr. Lummis presided. The lecture was a very able one, and led to a strong discussion, which broke up the meeting in much disorder.

**OSTERBY, NEAR LOUTH.**—Mr. Lummis was here on Tuesday last, and lectured to a full audience in the Baptist chapel.

**COLTHERSWORTH.**—Mr. Crabtree presided over a hearty meeting here on Thursday last.

**CLERTHORPES, NEAR GRIMSBY, LINCOLNSHIRE.**—A lecture on "Disestablishment and Disendowment," was given in the Odd Fellows' Hall on Monday evening, Feb. 4, by Mr. John Andrew, of Leeds, one of the agents of the Liberation Society. Mr. K. V. Osmond, of Grimsby, was the chairman. There was a good spirit and a good attendance.

**BIRMINGHAM.**—At St. George's Debating Forum, in this town, the question, "Should the Church of England be Disestablished?" came under discussion on Monday, Jan. 7, and was continued by adjournment from week to week until Monday, Feb. 4, when the subject was opened for the evening in the affirmative by Mr. G. Hastings, Midland agent of the Liberation Society, who pointed out the changes which had occurred in the course of 300 years, and the impossibility of the Establishment serving the religious purposes of the nation. The establishment of religion by State authority was shown to be out of harmony with the requirements and needs of the age. The debate was kept up with vigour until a late hour, when the chairman, Mr. Councillor Whateley, submitted the question to the vote of the meeting, when the majority in the affirmative was not less than three or four to one. Great cheering followed, and a free circulation of the literature of the society took place.

**LEICESTER.**—Dr. Mellor lectured in the Temperance Hall, Leicester, on Friday, Feb. 8, on "Why Meddle? or the Right of Nonconformists to discuss the Church of England," to a very large and sympathetic audience. Mr. Councillor Bennett was in the chair; and the vote of thanks was moved by the Rev. J. H. Atkinson, seconded by Alderman Chambers, and adopted almost unanimously.

**POLEBRILL, WARWICKSHIRE.**—On Tuesday evening, Feb. 5, a largely-attended meeting was held in the Congregational Schoolroom, J. Atkins, Esq., of Coventry, in the chair, when a lecture was delivered by Mr. G. Hastings on "The State Church; its Origin, Dependence, and Destiny." The history of the changes in the sixteenth century was quoted as showing the origin of the church. The state of the law with respect to tithe and other property now used by the Church at the will of the nation was cited as showing its dependence, as also the action of public authority in relation to the appointment of bishops and clergy; and the growth of an enlightened Christian sentiment as leading to the recognition of the equality of all citizens in relation to doctrine and worship, was urged as an augury of a Free Church in a Free State. Tracts were circulated, and eager interest shown in the society's work.

**SPECIAL LECTURES ON DISESTABLISHMENT.**—We understand that the Liberation Society has arranged for a short course of special lectures, to be delivered at the Memorial Hall, London, on the first three Tuesday evenings in March. The Rev. J. Baldwin Brown is to give an address on "The Religious Protest against Establishment"; Dr. Hutton, of Paisley,

on "The Case for Disestablishment in Scotland"; and Mr. Frederic Harrison on "Methods of Disestablishment and Disendowment." Full particulars will be announced shortly.

#### ECCLESIASTICAL MISCELLANY.

There was an accidental error last week in our reference to the Lay Declaration against any surrender of the churchyard monopoly. It seems that peers and M.P.'s were requested not to sign the Declaration.

The Bishop of Rochester has taken on lease Seladen Park, near the Primate's residence at Addington. It is just within the borders of his diocese. The billiard-room is being converted into a chapel.

**RITUALISM AT BRISTOL.**—More Ritualistic trouble is threatened from Bristol in the shape of the prosecution of the vicar of another church. It is stated that proceedings will shortly be taken against the vicar of another church where Ritualistic practices prevail. The Rev. A. H. Ward, of St. Raphael's, who, in obedience to the monition of the Bishop of Gloucester and Bristol, has just given up Ritualistic ceremonial at his church, has gone to Mentone to take some rest, his health being much impaired.

**INCREASE OF THE EPISCOPATE.**—A meeting of influential Churchmen, which was attended by the Archbishop of Canterbury and several other prelates, was held on Monday for the purpose of supporting the Government in reintroducing the Bishops' Bill of last session. The gathering was addressed by the Archbishop of Canterbury, the Bishops of Winchester, Exeter, and Lichfield, Mr. Torr, M.P., Mr. Beresford Hope, M.P., and others, and a resolution in approval of the measure was carried.

**THE HATCHAM CASE.**—The Rev. A. Tooth has left England to travel in the East. He has not, however, resigned his benefice at Hatcham, as his intended successor, the Rev. Mr. MacColl, is not yet free from South Bermondsey.—The Chancellor of the Diocese of Rochester has given judgment against the Rev. A. Tooth, of Hatcham, on the application of Mr. Fry, the churchwarden, for a faculty for the removal of certain illegal objects, including a confessional box, a triptych, and a screen separating a chapel from the rest of St. James's Church. Notice of appeal was given.

**CLERICAL INTOLERANCE.**—The Rev. Dr. Taylor, of Liverpool, was announced to deliver a lecture in the Town Hall, Newton-le-Willows, the other evening, under the auspices of the local branch of the Church Association, the subject being "Auricular Confession: Does the Church of England Teach it?" The hall was filled, but just as the proceedings should have commenced, Dr. Taylor stated that he was unable to deliver his lecture, alleging as a reason that the Rev. Herbert Monk, vicar of Newton, strongly objected to his coming amongst them without his permission, saying his (Dr. Taylor's) visit was a personal intrusion he could not sanction, and entered his solemn protest against it. This announcement caused great indignation, and the rev. gentleman was urged to proceed with the lecture, but, in reply, he said morally he could not lecture, but legally he might. The meeting passed a resolution condemning the action of the vicar of Newton, and then broke up.

**THE SALE OF LIVINGS.**—The *Manchester Examiner* says that two livings in Yorkshire were offered for sale by auction in a public-house in Hull last week, in accordance with instructions from the High Court of Justice in the suit of "Constable v. Constable." In the case of Sproatley, the rectory house has been recently erected, and the income arises from 80a. 2r. 32p. of glebe land, let at an annual rental of £201 14s. 9d., and an annual tithe rentcharge, &c., the aggregate value being about £300 per annum. The bidding commenced at £250, and rose slowly to £650, when the lot was withdrawn. The last bid was by Mr. Dixon, of Louth. In the "Clergy List" the living of Sproatley is said to be owned by the Countess of Cardigan. The other living was the vicarage of Burstwick, which is owned by Sir T. Constable, and which is worth £280 per annum, but as there was no bid for it the lot was withdrawn. Several of the clergy of the neighbourhood were present in the public-house at the sale, but the attendance was not large. It often happens in provincial towns like Hull that, though buyers refrain from buying livings at public auction, yet immediately afterwards the lots are disposed of by private treaty.

**HIGH CHURCH AND LOW CHURCH.**—A singular application was made on Friday, by the Rev. M. Kirk and the churchwardens of Holy Trinity Church, Birkenhead, to Chancellor Esplin, sitting in the Chester Consistory Court. It was for a faculty to make a number of alterations in the internal arrangements of the church. For a number of years during the rectorship of the Rev. Dr. Baylee Holy Trinity Church was well known for its ornate ritual, its "high" services, and the scenes witnessed there. Dr. Baylee has betaken himself to another sphere of labour, and Mr. Kirk has been appointed in his stead. Mr. Kirk is a Low Churchman, and the result of his views was the application on Friday. One of the alterations suggested was the removal of a memorial pulpit, but the donor appeared in Court, and objected to have it touched.—The Chancellor said this was an application to make some most sweeping changes—in fact to nullify all the faculties granted during the past ten years. This was a matter which required the gravest possible consideration. He warned the Vicar and several

parishioners present not to make any alterations without the consent of that Court, as it would be illegal to do so. He would give his decision at the next Court.

**BISHOP GOODWIN'S SCHEME OF CHURCH INDEPENDENCE.**—The mode in which the Bishop of Carlisle proposes to act, has in it an audacity which rather provokes a smile. The Bishop of London, having in view a change in the direction which his brother of Carlisle proclaims to be a necessity, did, indeed, advance a scheme having the same scope. But his lordship, at any rate, proceeded in an above-board, constitutional manner. He proposed to effect his purpose by an Act of Parliament. The Bishop of London's proposal was therefore perfectly fair, whether we approve or disapprove of the plan for modifying or partially repealing King Henry's Act of Submission. It appealed to the body who by that Act put a restriction on power simply sacerdotal. But by Bishop Goodwin's scheme it is proposed to work on the feelings and prejudices of the clergy whose power was restricted at the time of the Reformation. In point of fact the critical time selected for this attempt to twist out of the constitutional order of things which has subsisted for more than three hundred years, can hardly be said to indicate absolute wisdom. We have no fear of the attempt succeeding, but we deprecate such proposals as coming from a member of the English Episcopate, just before the arrival of the foreign prelates who come to influence the Pan-Anglican Synod in all the full-blown dignity of sacerdotal assumption.—*Record*.

**THE SUPPRESSION OF RITUALISM.**—The Bishop of Rochester has written the following to Admiral Robertson, with reference to a resolution passed at a meeting over which the latter had presided:—"I beg to acknowledge the receipt of your communication conveying a resolution passed at a public meeting in Woolwich strongly condemnatory of certain Romanising practices within the English Church, and urging the duty of the authorities in Church and State in respect to them. English Churchmen have an undoubted right to approach their bishops with the honest expression of their convictions in matters of such supreme interest. As an individual, I am obliged to you for writing to me on the subject, and it is my earnest hope that I may never fall too far short of my solemn, though difficult, duty to check and discourage all such doctrines and practices as are confessedly outside our English order and formulary, and to keep pure and undefiled the true faith of Christ. But, in justice to myself and to others, you must permit me to add that it is not always so easy to prevent mischief as to denounce and deplore it; that occasionally the remedies urged on us for violations of the law are, only in another shape, violations themselves; that considerable as a bishop's opportunities undoubtedly are, both public and private, for promoting what he conceives to be truth, it is utterly out of his power to coerce the personal religion of a free people; and that it depends far more on the English laity, and especially on the heads of families, than on all the bishops and clergy put together, whether in the course of the next generation the English people go back to Rome or abide by the principles of the Reformation." A third prosecution having been instituted against the Rev. C. Bodington, of Wolverhampton, for Ritualistic practices, the Archbishop of Canterbury has replied to the aggrieved parishioners that, having considered all the circumstances, he is of opinion that proceedings should not be taken. His grace suggests that, as Mr. Bodington has expressed his willingness to submit himself to the preface of the Prayer-book, the bishop of the diocese should be appealed to before the Public Worship Act be set in motion.

**THE ROMAN CATHOLIC HIERARCHY IN SCOTLAND.**—One of the very last acts of Pope Pius IX. was the actual revival or re-establishment of the Roman Catholic hierarchy in Scotland. It appears that this step was effected at a special meeting of the cardinals composing the congregation of the Propaganda, held at the Vatican on Monday, the 28th ult., when it was decreed—Cardinal Manning being one of the twelve cardinals present—that two archbishops and four bishops should be created in Scotland, and that the two archiepiscopal sees should be (1) St. Andrew's and Edinburgh and (2) Glasgow. The episcopal sees are to be Aberdeen, Dunkeld, Galloway, and Argyll and the Isles. According to the *Tablet*, these four sees are all made suffragans to St. Andrew's, the see of Glasgow forming an archiepiscopal province in itself, and having no suffragans. The Archbishop of St. Andrew's will have his seat at Edinburgh, and the Archbishop of Glasgow at Glasgow. The following is the authentic list of the new hierarchy as given, from official sources, in the *Tablet*:—"Dr. John Strain, Bishop of Abila in partibus infidelium, and Vicar-Apostolic in the Eastern District of Scotland, is transferred to the restored Archbishopric of St. Andrew's. Dr. Charles Eyre, Archbishop of Ansarba in partibus, Administrator Apostolic of the district, and Apostolic Delegate for Scotland, is translated to the Archbishopric of Glasgow. Dr. John Macdonald, Bishop of Nicopolis in partibus, and Vicar-Apostolic in the Northern District, is translated to the see of Aberdeen. The Rev. George Rigg, Vicar-General of Bishop Strain in Edinburgh, is created Bishop of Dunkeld, with seat at Dundee. The Rev. John McLachlan, D.D., Vicar-General of Glasgow and Rector of St. Peter's Seminary, is created Bishop of Candida Cressa or Galloway, with seat at Dumfries. The Rev. Angus Macdonald, missionary at Arisaig,



in Inverness-shire, is created Bishop of Argyll and the Isles, with seat at Oban, in Argyllshire." In the ordinary course of matters the decrees of the Propaganda Council of the 28th would not have been submitted to the Pope for approval for some days; but such was the desire of his holiness to expedite the restoration of the Scottish hierarchy that he desired the secretary of the Propaganda to bring them to the Vatican without delay, and they were accordingly signed by his holiness on the following day.

## Religious and Denominational News.

### THEATRE SERVICES.

A conference on the endeavour to reach the unchurched masses by means of religious services in theatres, halls, and missions-rooms was held at the City Temple on Thursday last. The Earl of Shaftesbury presided, and called upon

Mr. C. M. SAWELL, secretary of the Special Religious Services Society, who stated that the movement was decided upon at a conference held nineteen years ago. It was the duty of the Christian Church to seek out the lowest strata of the community, and to impart the Gospel to them. To his uneclesiastical mind consecrated buildings were as utterly needless as consecrated priests. (Cheers.) Churches and chapels represented the educated class, but for the working class a more rough-and-ready form was needed, and bishops and others were at length awaking to that fact.

The Rev. AUBREY C. PRICE, M.A., Clapham, said he believed that to be one of the best agencies for reaching the working classes, although he did not think with Mr. Sawell that it was impossible to get them into churches and chapels, for he believed that when the simple Gospel was preached they could be induced to attend. He was at first very prejudiced against that movement, but after preaching at the Surrey Theatre, he had proof in the conversion of an intending burglar that the services were blessed. A city missionary in his parish had formed a Working Men's Christian Association, and they had done wonders, and he would rather have their services than that of thirty or forty ordained curates. It was said they created enthusiasm by those special services, and he thanked God for it, as enthusiasm was needed more and more. As to the results, he knew from his own experience of forty souls brought to Christ through those services, and his Nonconformist brethren could no doubt give similar testimony.

The Rev. R. C. BILLING said he wished God-speed to that movement. They did not want to turn the theatres into churches and chapels, but only to use them as auxiliary means to bring the Gospel home to the hearts and minds of all classes.

The Rev. Dr. MANNING said it appeared to him that the history of those theatre services was an admirable illustration of the text, that by patient continuance in well-doing they might put to silence the gainsaying of foolish men, and also the objections of wise men. The late Thomas Binney took great objection to services in theatres, thinking that they would tend to break down objections to theatre-going on week-days. He was not prepared to say that there was not a measure of truth in that, but he thought it had been established that they had there the minimum of evil with the maximum of good. As the secretary of the Religious Tract Society various facts came to his knowledge proving that it was an admirable and noble work. At the theatre they drew in the class inhabiting the back lanes and slums of London, who would otherwise have been at the public-house. He had felt that there was a want of means to gather up the results of those services. Great interest had been excited, but it had been allowed to evaporate and disperse for want of some agency to gather up the results. He felt that they had a work to do by those theatre services, but church organisation was requisite also. It was well to throw out skirmishers, but the battle must be won by the serried ranks of the Christian army. It was necessary by some means or other to override and displace sectarian differences, and gather up into the churches the results. Those services were accomplishing a great work, but much would still remain to be done by the Christian Church and the London City Mission. The first-class artisan remained untouched. They got at the roughs and rowdies, but the skilled artisan, to a great extent, stood aloof from those services. They were wrapped in a hostile, blaspheming infidelity, and the great problem was to devise some sort of agency to get hold of that class.

Mr. BLACK said they did reach the class they wanted by theatre services, but they needed also mission-halls with a regular organisation, so that they might follow up the impressions made by preaching. The Church of Christ must gather them in, and in order to do so there must be perfect harmony between those who were working in that way and the Christian ministry. At present there was a good deal of what had been called "one-sided reciprocity." It was not every one who carried out the liberal sentiments expressed on a platform. They were all equal on the platform, but when they went into the ecclesiastical enclosure there was a difference. He was sick of liberal speaking, and wanted liberal action. The working classes didn't want twaddle. The great thing was not to tell goody-goody stories, but to bring out the great truths of Christianity so that they could reach their intellect and touch their hearts.

The Rev. Dr. THAIN DAVIDSON said he was afraid

many of their congregations were not prepared to welcome outsiders into their churches, even if they were disposed to enter. The services in theatres and halls had done good to ministers in teaching them freedom. It was a great mistake in a preacher to ring the changes on the words "Come to Jesus" and to talk to working men as if they were babies. They must appeal to their heart and intellect.

A City missionary spoke of the great assistance they derived from those services, and of the value of mission-halls in leading to personal acquaintance with the poorer classes, who now welcomed them into their houses, and came to the mission-halls with their babies.

NED WRIGHT said if anyone under God's sun had reason to be thankful for theatre services, it was himself. Fifteen years ago he and his wife went to Astley's Theatre, where a special service was being held, and there they were both converted. He had known thousands of instances where souls had been saved by those services. He had found from real experience that something more than regular services were needed. The poor would congregate together, and, if there were educated men with sufficient of God's grace to go to them, they would gladly welcome them.

The Rev. Dr. PARKER agreed with the doctrine that it was not necessary to talk twaddle to working men. He was delighted to listen to them in the public street—their intelligence, chaff, and ready wit convinced him that when they chose to listen to a sermon they could be keen critics. He would undertake to preach the sermon he had preached there that morning in any theatre in London, and be certain that his argument would be readily followed. He believed that the poor were as good as the rich, who needed the Gospel to be preached to them as well as the poor. For himself he was prepared to preach in St. Paul's Cathedral itself, and he was equally ready to welcome the Dean of St. Paul's to preach under that roof. Whenever the time came that they could interchange their ministries it would come from a larger liberality in the Church, and a wider emancipation of the people from many foolish superstitions. As Mr. Price was delivering his address he could not help wishing that he had been a few steps higher up, and preaching from the pulpit the unsearchable riches of Christ.

The Rev. S. MINTON said he was present at the first conference when theatre services were decided upon. A resolution against them was proposed, but Mr. S. Morley stated that if it was carried he could not go with them, as he had pledged himself to stand by Dr. Brock, who was to preach in a theatre, and so the resolution was not carried. He himself preached the first sermon at the Victoria Theatre, and he was still a hearty and cordial supporter of that movement.

Mr. J. E. JACK said if they asked people to attend their services it was found they would do so, and he advocated personal appeals in that direction.

The Earl of SHAFTESBURY said the necessity for those services was just as great now as nineteen years ago, and their principles and objects were precisely the same. That object was to reach the large seething masses of the population who had never been brought into connection with any church. It was determined to use theatres and music-halls for the purpose of endeavouring to reclaim those who, from long neglect, had acquired habits, sentiments, and feelings of their own quite distinct from the other portions of the community. They never at any time contemplated suppressing regular places of worship, but they saw that the Established Church of England, aided by the Nonconformist ministry, was wholly insufficient to reach the masses, and they therefore determined to resort to extraneous means, and so to bring them into the organised system of Church life. He had himself been thanked by one of the audience at the Pavilion Theatre, who said, "You cannot know the good these services are doing to men of my class." He had had similar testimony respecting the services at the Victoria Theatre. If they had a larger force and the means of opening up new stations, there would very soon be a large increase in attendance. It required peculiar appliances to reach those masses.

It was stated that the committee had been obliged to borrow 500*l.* from their bankers, and subscriptions were solicited. The Rev. Aubrey C. Price pronounced the benediction, and the conference closed.

THE REV. GEORGE HOGGEN, formerly of Wigston, Leicestershire, died rather suddenly at his residence, Penn-road, Holloway, on Sunday, the 3rd inst. Mr. Hogben had suffered for years from a chronic affection, but nothing serious was apprehended until the Saturday before his death, when he became rapidly worse, and medical aid was unavailing. The funeral at Abney Park Cemetery on Friday was attended by a considerable number of persons of various denominations by whom the deceased was held in the greatest esteem. The Rev. W. Spencer Edwards and the Rev. Thos. Stevenson officiated. Mr. Hogben had been minister of the New Congregational Church, Tufnell-park, Holloway, only a year, but in that short time had gained the affections of his people, by whom his loss is deeply felt. The funeral sermons were preached on Sunday last by the Rev. W. S. Edwards and the Rev. John Corbin, of Hornsey. Mr. Corbin will occupy the pulpit on Sunday next morning and evening.

A CANON IN A CONGREGATIONAL CHURCH.—What the Bishop of Rochester may say to his recently-made canon it is difficult to say, but certainly

Canon Hussey is more liberal in his views than his bishop, for on Tuesday last Canon Hussey gave a lecture on "Nothingism" within the walls of Tolmers-square Church, in the Hampstead-road, near Tottenham-court-road. The lecture was given for the funds of Tolmers-square Sunday-schools, "British Workman," &c., &c. This is the third time Canon Hussey has shown his appreciation of the work in progress by the Rev. Arthur Hall and his friends. Our readers will remember we gave an account of the memorial stone-laying in October by Mr. Samuel Morley, M.P. Since then the work has made rapid progress, and the roof will soon be on. Mr. Hall is leaving no stone unturned to obtain funds for opening these extensive buildings free of debt. By lectures, cards, house-to-house begging, and by a proposed bazaar in June, the money comes in. But we regret to hear that 2,500*l.* is still required. This is a great undertaking for a poor though numerous congregation such as Mr. Arthur Hall presides over. Mr. Hall made many sacrifices in going to Tolmers-square nearly five years ago. The work has greatly prospered under his ministry. Forty new members were admitted last month alone. Probably if our readers knew all the work that is being done at Tolmers-square they would soon relieve Mr. Arthur Hall of his onerous responsibility. In case any would like to help in this good work we may state that Mr. Hall's residence is 204, Stanhope-street, Regent's Park, N.W.

## Correspondence.

### A BENEFICED CLERGYMAN ON THE BURIALS QUESTION.

To the Editor of the Nonconformist.

SIR,—I beg to forward to you for insertion, if you think good, my speech at the Lincoln Diocesan Conference. I trust it may be of some use, as showing that all the clergy are not actuated by feelings of hostility or exclusiveness towards their Nonconforming brethren.

I remain, yours faithfully,

THOMAS W. MOSSMAN.

My Lord and Brethren,—The Burial Question is well-nigh coeval with the human race. The burial difficulty, although not quite so old, is yet of hoar antiquity. I find in the Scriptures that a burial difficulty arose in the days of Abraham:—

"And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan; and Abraham came to mourn for Sarah and to weep for her."

"And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

"I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight."

"And the children of Heth answered Abraham, saying unto him,

"Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead."

In this beautiful narrative we have recorded for our instruction the manner in which the ancient people of Canaan treated the patriarch Abraham. "Hear us, my lord, in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead."

Allow me to request your attention to one or two points. The man who spoke thus nobly was a Gentile, and, in all probability, a heathen. He was one of the sons or children of Heth. And the person on whose behalf he spoke was not merely a Dissenter, differing only in a few comparatively unimportant points from the then established religion of Canaan. On the contrary, he was an alien both by race and religion. Yet this alien was permitted to bury his dead in the choicest of the sepulchres of the children of Heth.

It may of course be replied to this, what is obvious viz., that Abraham subsequently bought a burying-place of Ephron the Hittite wherein to bury his dead. But my answer, and it seems to me perfectly sufficient, is, that this subsequent commercial transaction in nowise detracted from the nobleness and the grand generosity of the original offer.

What I am standing here for to-day is, to ask Churchmen to imitate the nobleness and the generosity of this poor heathen, who lived nearly two thousand years before our Saviour came into the world.

It may perhaps be said to me that the cases are not parallel—that no one forbids Nonconformists burying their dead in our churchyards, providing they are willing to have them buried with such rites, and such rites only, as are provided by the Established Church, and enforced by an Act of Parliament called the Act of Uniformity.

Again, my answer is, that such a so-called concession is worse than nothing. I call it giving with one hand what you take away with the other. I know that Nonconformists look upon it, and upon the cognate proposal of allowing them to bury their dead in silence, like the beasts that perish, as insult added to injury. And, in my opinion, their view is a perfectly natural one.

What should we have thought, what would Abraham have thought, if, when Ephron gave him permission to bury his dead, he had added the condition that if he used any rites at all at the burial of his wife, if he did not deposit her in the cave of Machpelah in solemn silence, he must use no other service than that which was customary among the children of Heth themselves?

I cannot help feeling, and feeling strongly, that in this matter of the burial of their dead, it would be well for us if we could at length begin to treat Nonconformists not as schismatics but as brethren in Christ.

They worship one God with us. They have one hope of salvation with ourselves. They deposit their loved



one in the bosom of the earth with the same faith in a blessed Resurrection that we possess. Why then should we be separated either in life or in death by an Act of Parliament? For, as far as I can see, it is nothing but an Act of Parliament which has built up this wall of separation between us.

Let it be granted, as every one does most cheerfully, that the Burial Office in the Book of Common Prayer is very beautiful and appropriate, speaking generally; yet there are some cases for which it is unsuitable, and there are some in which the Church herself forbids it to be used. What, then, I deprecate is trying Christian men, whether they belong to the Established Church, or whether they be Christians of other sections and denominations, to one form, and one form only.

I believe, until the first Act of Uniformity was passed by an English Parliament rather more than 300 years ago, such an idea as forbidding Christian men and women to pour out their hearts to God in prayer and praise in buildings or places set apart for His worship, save and except in words sanctioned by that Act, never so much as crossed the mind of man. To me such a theory seems simply monstrous, absurd, and unchristian; and I can only wonder that my countrymen have so long tolerated the state of things which has been founded upon it.

For what is it that is implied by the burials difficulty? It is nothing more than that your Christian brethren, who differ from you chiefly upon the question of the right of the State to interfere in matters of religion, should be allowed to read such portions of God's Holy Word, and sing a hymn or two, and pour out their hearts in prayer over the graves of their loved ones, in accordance with their own religious convictions.

And is it for this that you are going to nail your colours to the mast? Is it for this that the cry of "The Church is in danger!" is to be raised, and fifteen thousand priests are prepared to stand to their guns? Will you, as in the case of unbaptized infants, adopt the dog-in-the-manger policy of declaring that you will neither address a word of consolation to the mourning relatives yourselves nor yet allow anyone else to do so?

And, may I ask, what is it that anyone is afraid of that you are unwilling to grant this boon, upon which not Dissenters merely, but the English nation, have set their hearts—the boon that Nonconforming Christians should be allowed to bury their dead in our ancient churchyards, which, let it never be forgotten, the ancestors of Nonconformists, equally with those of Churchmen, set apart, more than a thousand years ago, for the burial of the dead with very different rites and a very different form of service from that which is now in use by the Church as by law Established?

Believe me, if you will grant our Dissenting brethren this concession as an act of grace and love, you will never regret it. Do not imagine that by so doing you are going to open the flood-gates for a deluge of infidelity and impiety. I am proud to own that I number amongst my friends Dissenters of all classes and most denominations. I think I know something of their tone and spirit, and, believe me, that if you will be generous and grant them what you are now only asked for as a boon and a concession, but which I am neither afraid nor ashamed to say both justice and Christian charity demand, our separated brethren will be just as careful, just as reverent, just as loving in their treatment of God's acre, where the dead in Christ, their own beloved ones, are sleeping in Jesus, as you are yourselves. There is not a religious Nonconformist in England who would not scorn with unutterable loathing the man who would do otherwise, or who would attempt to turn our churchyards into arenas of controversial strife.

Yes, for once let the clergy be loving and generous. We then shall have what is a better defence for a Church of Christ than Acts of Parliament. We shall win the hearts of our people, and we shall see what has not been seen for many a weary year, the Church of England enthroned in the gratitude and the affection of a devoted nation.

#### AMBASSADORS AND CONSULS.

To the Editor of the Nonconformist.

SIR,—If our ambassadors and consuls in Turkey had done their duty a few years ago, and had shown and expressed a little sympathy for their oppressed fellow-Christians in Bulgaria, and had sent correct reports of their real condition to our Government, no doubt the sad war which has been raging so long would not have occurred. They are therefore chiefly responsible for the many evils which have desolated, and are now desolating, that unhappy part of Europe. Instead of doing that, they thought proper to range themselves on the side of the Turks and their pashas; and now pashas, ambassadors, and consuls are reaping the due reward of their deeds in the triumphs of the Russian armies. Ever since the commotion began, I have been several times reminded of a notable saying of Sir Henry Wootton respecting ambassadors; and Mr. Layard's celebrated telegram, the truth of which was denied shortly after it was read, and which put all the Liberal leaders, with the exception of Mr. Bright, into a panic, again reminded me of the saying. Sir Henry Wootton, who flourished in the latter part of the seventeenth century, served his country for several years as Ambassador at Venice, but becoming weary of politics, he resigned his office, and also retired altogether from political service. He afterwards devoted himself to the more peaceful and congenial pursuits of literature, and ultimately filled the most important position of Provost of Eton College, which office he filled till his death. In Isaac Walton's interesting life of him, among many matters, he is represented as giving an equivocal but yet very sarcastic description of an ambassador. "An ambassador is a man sent to lie abroad for the

good of his country." I presume that a consul is much about the same. During the last two or three years there has been a good deal of lying abroad in connection with the Turkish Empire by our ambassadors and consuls, but instead of it being for the good of any country, the honour and prestige of England has been greatly injured by it.

Yours faithfully,

O. P. Q.

South Creake, Norfolk, Feb. 11, 1878.

#### STATE ENCOURAGEMENT OF VICE.

To the Editor of the Nonconformist.

DEAR SIR,—I was exceedingly gratified to read your emphatic condemnation of the Contagious Diseases Acts in a recent issue, in which you noticed the Rev. H. Batchelor's speech at Glasgow. I at once sent for a copy, and having read it, am not surprised at your hearty approval of it. I hope it may have that influence on the ministers of the Independent body, who do not come to the front on this question, which you desire. The appointment of a standing committee to watch proceedings, especially in Parliament, on this most important matter, may, it is to be hoped, remove all scruples and bring the whole body forward.

I have taken a very deep interest in this subject ever since I read the Acts themselves, and three times have moved our Baptist Union upon it, and with success. But there is a large number of my brethren who decline both discussion and action. I would therefore call the attention of your readers to the following cutting from the *Hants Independent*, the editor of which influential paper has, occasionally, allowed some letters of mine to appear:—

IMPORTANT DECISION UNDER THE CONTAGIOUS DISEASES ACTS.—The special police entrusted with the working of these Acts wear plain clothes like civilians, and are said in some places to have been in the habit of forcing their way into houses, both public and private, with out a warrant in search of women. In December last a man named Turner, at Stonehouse, resisted the entrance of one of these officers with reasonable force because he declined to exhibit a warrant, and, being summoned before the magistrates, was fined 20s. and costs, a case being granted for the superior court. The Lord Chief Justice and Mr. Justice Mellor have now decided that the Contagious Diseases Acts police have no right to enter any house without a warrant, and that any attempt to do so may be resisted with reasonable force, and they set aside the decision of the magistrates to the contrary.

It will be seen how liable the homes of the working classes especially are to such illegal proceedings. The "special police," who wear plain clothes, would perpetrate all manner of such things if they did not know they were watched by the agents of the National Association, and that there exists a powerful organisation resolved to effect the repeal of these Acts, which are unconstitutional, immoral, and ineffective to accomplish the object for which they were passed. I hope you will often lift up your powerful voice in condemnation of them. The Press has hitherto been ominously silent. Only now and then are we cheered by such sympathy and help as yours.

I am, dear Sir, yours ever truly,

FRED. TRESTRAIL.

Newport, I.W., Feb. 10, 1878.

#### AN IMPOSTOR.

To the Editor of the Nonconformist.

DEAR SIR,—It has just come to my knowledge that a young woman, said to be about thirty-two years of age, has been trying to borrow money in London and the suburbs, under various pretences, alleging that she has been in my house for years as a servant. In one case she succeeded in getting 25s. I wish, through the medium of your widely-circulated pages, to put the generous public, especially Congregational ministers, on their guard; and to say that I have no knowledge of the girl whatever, under the various names she has assumed, and that she is evidently an impostor, whose career ought to be speedily terminated.

I am, yours sincerely,

ROBERT BRUCE.

Highfield, Huddersfield, Feb. 8, 1878.

We are informed by Mr. Elliot Stock that a gentleman who has in former years paid the loss on supplying the annual volume of the "Sunday-school Teachers' Storehouse" to teachers at 1s. 6d. each, has renewed his offer to do the same this year. Stamps should be enclosed to F. B., care of Mr. Stock, 62, Paternoster-row, London, E.C.

Replying to an invitation addressed to him by the committee of a provincial school of art, Mr. Ruskin writes from Corpus Christi College:—"Nothing can advance art in any district of this accursed machine-and-devil-driven England until she changes her mind in many things, and my time for talking is past. I lecture here, but only on the art of the past."

M. Paliser has discovered two minor planets—one of the tenth and the other of the twelfth magnitude.

#### MR. STANLEY AND AFRICAN EXPLO- RATION.

Mr. H. M. Stanley delivered an address at St. James's Hall on Friday night to the members of the Royal Geographical Society, on the subject of his recent explorations in Africa. Sir Rutherford Alcock, president of the society, was in the chair, and the Prince of Wales, accompanied by the Duke of Sutherland, was present, together with many well-known travellers and several foreign ambassadors. Mr. Stanley, who was loudly cheered, after some preliminary observations, proceeded to speak of his treatment of the natives. He observed that it would be mere affectation if he were to say he did not know that there were some present who did not agree with him in his treatment of some of the natives of Central Africa. If, however, there were any whose sensibilities he had shocked he would like them to stand up so that he might see what they were made of. He had the gift of measuring people, having made human nature his study, and to that fact he attributed much of his success in Africa. When he met people who were kindly disposed, he treated them kindly. If he met a missionary he would try to learn from him how he proceeded in his work, and put in practice what he learned. It had been said by a certain anti-Stanley journal that he had been civilising negroes with explosive shells, that he was a belligerent kind of person, and had shut the continent instead of opening it. That was all nonsense, and he asked them not to believe it. Mr. Stanley then went on to detail his experiences from his starting-point at Zanzibar. Describing his journey down the Congo, he said that to pass the first falls they had to work night and day for twenty-six days, during which they cut thirteen miles of road through forests, along which they carried their canoes. They were subject to constant attacks from natives. On one occasion no fewer than sixty-three war canoes came against them—the leading canoe being driven by eighty paddles—and each was filled with armed savages. He told his men that if they desired to see home again they must resist to the last, as they could hope for no mercy; but he ordered them not to fire till they were assailed, as they must first see what the natives came for. The order was strictly obeyed. It was not till poisoned arrows were shot at them and spears flung that they fired, and then the rattle of fifty-two muskets was heard in a country in which never musket had been fired before. He had done all he could to avoid fighting, and only acted in self-defence; for his strong desire was to be and to remain on good and friendly terms with the various tribes he met with. Day after day, however, they were attacked, and had, in consequence, to suffer great privations. They were reduced to great extremities—almost to starvation—when happily they approached Boma. To that town he sent four men with a letter directed to any English resident, stating that 115 souls were in a fearful condition from want of food. Happily, the only agent from an English house in Boma got the letter, and he and the other merchants of the town sent them large supplies of biscuits and bread, and fish and rum, and tobacco. It was the relief of Lucknow over again. (Applause.) Thus was the work completed which he had set before him. (Loud cheers.) In due time they reached the Cape, where one of Her Majesty's ships was placed at his service. He conducted his men back to Zanzibar, and as they touched the strand of their island they kissed the sand, and uttered the words, with which he would conclude—"La Allah il Allah!" ("Thanks be to God.") (Great cheers.)

The Prince of Wales proposed a vote of thanks to the lecturer, in his own name and on behalf of the meeting. It was seconded by Sir Samuel Baker, and carried by acclamation.

On Saturday evening Mr. H. M. Stanley was entertained at a banquet by the Royal Geographical Society at Willis's Rooms, Sir Rutherford Alcock, the President, in the chair. In proposing the health of the guest of the evening, Sir Rutherford spoke of him as a geographical explorer who had had the courage, the endurance, the tact, and the energy to prosecute his way across Africa and lay open the vast sources of the Congo, an enterprise as perilous and as difficult as any man ever undertook, and one that has been, and will still more be, fruitful in its results for the benefit of the whole world. Mr. Stanley, in expressing his warm acknowledgments, explained that the British flag was carried not by him, but by his English servants, whose patriotic feeling he was willing to gratify. He also replied at great length to the criticisms which had been made respecting his attack on the natives of Bambi-reh, and read extracts from his diary to show what led to that event. He declared that he had never lifted his hand against his own people or the natives without just and sufficient cause, and that he used what force he commanded to punish the murder of his people, or their attempted murder, but never to make a road through any country where the natives showed unwillingness to give their consent. Mr. Stanley proposed the healths of Colonel Grant and Commander Cameron, who were both present and responded to the toast.

Mr. George Cruikshank has left his memoirs almost complete. They will probably be published in a few months.

The next number of the *British Quarterly Review* will contain an article on Bryan Waller Proctor ("Barry Cornwall") by Mr. S. R. Townshend Mayer.



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# The Nonconformist.

WEDNESDAY, FEBRUARY 13, 1878.

## THE WEEK.

RARELY has a week been crowded with a series of more important and exciting events than the last seven days. On Thursday came reports of the entrance of the Russian troops into Constantinople, which produced a complete panic on the Stock Exchange, and a dramatic scene in the House of Commons, resulting, as described elsewhere, in the withdrawal of Mr. Forster's amendment, and the acceptance in principle of the six million Credit Vote. The chief causes of Thursday's "scare" were the concealment by Russia, for her own ends, of the terms of the Armistice, and the interruption of telegraphic communication. Mr. Layard's telegram, sent *via* Bombay, was only partially correct. When the real facts came to light, it was discovered that the Russians had advanced to the defensive works thirty miles from Constantinople, which, in accordance with the terms of the Armistice—though not authoritatively known before Friday—were evacuated by the Turks, leaving a neutral zone of ten miles, and that similar dispositions had been made relative to Gallipoli. Thus the Turkish capital was found to be at the mercy of the Czar's troops, and it is in the power of the Grand Duke Nicholas, by sending a force to Gallipoli, to close the water-way to Constantinople.

The full terms of the Armistice, which began to take effect on Jan. 31, were published on Saturday. It provided that the whole of Bulgaria, Roumelia, and Thrace, up to the lines of Gallipoli and Constantinople, were to be occupied by Russia; that the ports of Bourgas and Midas on the Black Sea were to be given up with a view to obtain supplies; that the Sulina mouth of the Danube should be evacuated by the Turkish gunboats and ships of war within three days; that sundry fortresses were to be surrendered within seven days; and that Russia was "for the present" to "superintend" the navigation of the Danube. These severe conditions were not known in England till nine days after the Armistice had become operative, and revealed at a glance that Turkey was prostrate in the hands of her conqueror.

The announcement of the terms of the Armistice, which was made in the House of Commons on Friday night, had a material effect upon the debate on the Vote of Credit. When the motion for going into Committee of Supply was made, and Mr. Richard had uttered his protest against the course taken by the Government as leading to war, Lord Hartington, repeating his general objections to the vote, declined, "under the circumstances," to refuse the supplies demanded by the Government, though he complained with emphasis that they were still in the dark as to the nature of the Government policy. Thereupon the Chancellor of the Exchequer made a general statement. He declared that the Government recognised the great change which had taken place in the European system in consequence of the war, but pleaded the inconvenience of discussing in Parliament all the points that might be raised at the Conference. He had no objection, however, to state that the free navigation of the Straits and freedom of commerce in the Black Sea were essential; that communication should be kept open with India through Egypt; and that, so far as possible, a durable settlement should be effected of the countries which it was proposed to organise. The object of the Government in entering the Conference was not to claim exclusive advantages, or to shake their fist in the face of any one, but to represent the traditions and the honour of England. With these assurances, Mr. Gladstone said, he was gratified, but he urged that every possible assistance should be given to Greece, and warned the Government against placing too much confidence in Austria. In the course

of the debate, which consumed some hours, Mr. Forster announced that, in order not to weaken the hands of the Government, he should take no part in the division, and Mr. W. H. Smith repeated the assurances already given by Sir Stafford Northcote of the desire of the Government to promote the freedom of the subject races of Turkey, and their belief that the Vote of Credit would tend to the maintenance of peace. Eventually the vote was agreed to by a majority of 204 (328 against 124)—Lord Hartington, Mr. Forster, Sir W. Harcourt, and other leaders of the Opposition having previously walked out of the House. On Monday the report was agreed to without a division, after a discussion, in the course of which Mr. Cowen made a remarkable speech, denouncing Russian policy and pleading against a final condemnation of Turkey, and Mr. Gladstone asked the war party in England what were their objects, and with what means and for what end they proposed to plunge into a conflict with Russia.

On Friday night it was stated in both Houses of Parliament, amid loud cheers, that in view of the serious state of things in the East, Her Majesty's Ministers had sent orders to the commander of the Mediterranean fleet to take a portion of his ships into Constantinople in order to protect British life and property. In making this announcement in the House of Lords, Lord Derby was careful to state that it was a detachment of the fleet—not the fleet itself—that was going to the Turkish capital, and that in taking this step, the Government had been anxious to avoid all appearance of menace, and had therefore communicated their intention to the neutral Powers, and had invited them to join in a similar proceeding. On Monday, however, we were startled to learn that the ships were stopped at the Dardanelles in consequence of the Turkish officers at the forts having received no instructions to allow them to pass; and yesterday we had the further news in the shape of a despatch from Prince Gortschakoff to the effect that, in the event of our fleet going to Constantinople, part of the army under the Grand Duke would be sent thither "to protect those Christians whose life and property might be threatened." But Lord Derby said last night that when the House should meet again on Thursday he hoped to be in a position to state that our fleet would be at Constantinople, where, we suppose, the Russian army will simultaneously appear. We fear the action of our Government in the matter is likely to be isolated. Though France and Italy have applied to the Porte for firmans, they do not propose to follow our example, as in their view the circumstances do not require so extraordinary precaution; and it is not quite certain that Austria will send any ships of war into the Bosphorus. Whether the Cabinet of St. Petersburg regards the action of Her Majesty's Ministers in the case as "a masked declaration of war"—the phrase attributed to the Czar himself—it is to be feared that the relations of the two Governments are very far from cordial, and it is certain that the Powers are not exhibiting that spirit of co-operation which can alone produce an adequate impression upon Russia. France holds back, and has resumed her attitude of reserve, and Prince Bismarck, who is the voice of Germany, declines for the present to return to Berlin and answer interpellations on the Eastern Question.

We have it, however, on the authority of our Foreign Minister, that the proposed Conference has been accepted in principle by all the signatory Powers; "the only remaining difference being as to the place of meeting." Prince Gortschakoff is bent upon presiding over this important diplomatic assembly himself, and prefers a smaller city, such as Dresden or Lausanne to a great capital like Vienna. But Lord Derby does not say what limitations Russia proposes to put upon the deliberations of the Conference—whether, for instance, the questions of the reclaimed territory in Bessarabia, or the definition of the limits of "Bulgaria" to

be erected into "an autonomous tributary Principality with a national Christian Government and a native militia," are open ones.

The serious complications which had arisen in consequence of the precipitate action of Greece have been considerably reduced. The army sent into Thessaly has retired across the frontier, though volunteers still keep alive the insurrection. But it is stated that "as there is considerable apprehension that the insurgents will now be exposed to reprisals from the Turks, the Hellenic Government has addressed itself on their behalf to the Powers, urging them to make representations in Constantinople in this respect." From the Turkish capital direct the news comes to hand without further explanation that "the Greek affair is settled."

The death of Pius IX., which has brought to an end a chequered and romantic life and a memorable Pontificate, was after all sudden, and in the midst of the overshadowing anxieties of the Eastern crisis, has created comparatively small sensation throughout Europe. To the very last, apparently, His Holiness was tormented and coerced by the Jesuit camorra around him, who bitterly resented any signs of relenting towards Victor Emmanuel and his successor. It thus became a curious question, which will soon be answered, whether the renewed vigour of the Papacy is due to the personal influence of the late Pope or to the fanaticism of the Vatican. Be that as it may, everything follows the prescribed order in Rome—the lying in state in the Basilica of St. Peter's included—except that the Romish Church enjoys a more perfect freedom of action, that there is less disorder at the Vatican, and more quietude in the streets, than is customary at such a juncture. In respect to the funeral obsequies, the predominant anxiety seems to be to exclude Humbert I. and his consort, as King and Queen of Italy, from the ceremony, and to avoid such publicity as would effectually convince all the world that there is no external restraint on the Papacy. The Sacred College has decisively vetoed Cardinal Manning's proposal of a removal to Malta, and has taken no action that excludes reconciliation with Italy. The Vatican is being prepared for the Conclave which opens next Tuesday, from which time the cardinals will occupy their common council chamber and individual "cells," till their choice is made. Many days of consultation—probably days of angry altercation and intrigue—will precede the election of an Infallible Pope. Meanwhile, the Cardinals can hardly be insensible to external influences. Before entering upon the period of seclusion, they will know that the Ambassadors of the Catholic Powers are quite prepared to exercise their right of veto in case an Ultramontane should be elected to the vacant chair of St. Peter's, and that it has become almost imperative that the next Pope should be favourable to a reconciliation with the kingdom of Italy. No doubt the influence of the French Republican Government, whatever it may amount to, will be used in favour of the election of a moderate Pope.

## SKETCHES FROM THE GALLERY.

### HOUSE OF COMMONS, Friday Night.

For purely dramatic qualities, for the quick succession of incident, and for the enormity of the issues at stake, the meeting of the House of Commons on Thursday last will probably compare with any that has taken place since the era of the Crimean war. That something of vast importance would arise in the course of the sitting was reasonably expected. The town was full of rumours, and even of semi-official statements that the Russians had entered Constantinople. No one knew what was true, and how much was false. But it was felt that certainty rested with the House of Commons, and that all who could gain admission would not long be left in doubt. Accordingly every seat in the House was crowded from the earliest moment at which seats might be taken. The Peers, who of late have spent as much time with the Speaker as with the Lord Chancellor, were in great force, and the deep gallery over the clock, rising tier on tier with rows of eager faces, showed how



interesting was the moment. The Marquis of Hartington is yet permitted to preserve the function of Leader involved in questioning the Government at great crises, and on Thursday night he lost no time in presenting himself.

The opportunity was one that would have delighted the soul of Lord Beaconsfield. To stand up at such a time, the repository of State secrets, the centre of the anxious throng, the focus of a thousand eyes, would have given him intense satisfaction. He would have played with the anxiety of the audience, and would have added tenfold to the dramatic interest of the proceedings by the clever manner in which he would have proceeded to lead the House up to the great surprise of Mr. Layard's alarmist despatch. Sir Stafford Northcote is, however, different from his chief in this as in some other matters. He was concerned chiefly to acquit himself of a grave office without incurring responsibility. Accordingly he at once responded to the appeal for information by reading in the barest, baldest prose a summary of the telegram which had been received from Mr. Layard, contenting himself with the single commentary that he could not reconcile this news of the continued advance of the Russians on Constantinople with the despatch from the Grand Duke Nicholas stating that orders had been given on January 31 to cease hostilities.

The news thus quietly laid before the House in a statement, the form and tone of which were not dissimilar from a portion of the Budget speech, created a profound sensation in the House. The next move was with the Opposition benches, and thence rose Mr. Forster, unwelcomed by a single cheer. But cheers burst forth from the Ministerial benches when the right hon. gentleman, also avoiding verbosity, stated that under the grave circumstances now disclosed he would not proceed further with his amendment. Still desirous of making some show of fight, Mr. Forster added that he reserved to himself full right of action in committee; an implied threat, which, as events proved, meant nothing. But it aggravated the Ministerialists, who, in the main, insisted that the amendment should be negative, and that Mr. Forster should not enjoy the sentimental satisfaction of having appeared voluntarily to withdraw it. Mr. Rylands, who rushed in where more responsible men had feared to tread, had, as soon as the Vote of Credit appeared on the paper, associated his own name with the crisis by a notice of an amendment. This amendment was dropped when Mr. Forster came forward. But Mr. Rylands used the prominence thus obtained to secure for himself the honour and advantage of reopening the debate on Thursday night. Lord Hartington, with great courtesy, now appealed to the hon. member not to proceed with his intention, and Mr. Rylands, taking this *au sérieux*, and rising to make a little speech on acceding to the request, drew forth a burst of laughter and ironical cheers, which shows how ready the House is for fun even in the gravest crises.

The cheers, the laughter, the cries of "Withdraw!" and the counter shouts of "Negative!" had by this time worked the House up to a pitch of high excitement, which was maintained by various members rising in different parts of the House. It appearing that dissension was spreading on the Opposition benches, the Conservatives, with their usual discipline, remained for the most part silent, except when they madly cheered hon. gentlemen opposite who spoke in a sense they approved. Thus Mr. Watkin Williams was cheered when he, whilst disclaiming confidence in the Government, urged that the vote should be agreed to. Then Mr. E. J. Reed was applauded when he followed on the same side. But the loudest and most prolonged cheers were reserved for Mr. Joseph Cowen, who, speaking from the unusual position of the last bench under the gallery, declared in half-a-dozen sentences that when national interests are at stake patriotism and good sense demanded that the House should not act as Tories, Radicals, or Liberals, but as Englishmen. The discussion proceeded for some minutes, and then Mr. Bright, who had kept cool and quiet throughout, interposed, and startled the House by suggesting—what perhaps under other circumstances would at once have occurred to it—that it would be well before coming to any decision to wait till the intelligence was confirmed. Against this, of course, the Ministerialists uproariously protested, Mr. Bright's concluding sentences being lost amid the storm of defiant cheering.

But already there was in the House and in possession of the Ministers proof of the wisdom of Mr. Bright's suggestion. The chiefs on the Treasury Bench were observed eagerly conning a letter which had just been handed

in; and when Mr. Bright sat down Sir Stafford Northcote rose, with this missive in his hand. Everybody felt that a supreme moment had arrived, and a great hush fell over the erewhile excited and almost raging assembly. With a slight access of seriousness in his manner, Sir Stafford Northcote read the document, which proved to be a communication from Prince Gortschakoff, addressed to Count Schouvaloff, utterly denying the truth of the rumours current. Fresh proof was now given of the lamentable loss of balance under which the House suffered. On an ordinary occasion the terms of this telegram would have been scrupulously examined and acutely discussed. But just as Mr. Layard's telegram had at the outset been accepted without hint of doubt, so now came a revulsion of feeling, and Prince Gortschakoff's statement in contradiction was accepted without even inquiring what the rumours were to which it applied. Mr. Gladstone, who, like all other members, had bent forward with hand to ear so as not to miss a word of the communication, raised his hands aloft as the Chancellor of the Exchequer concluded, and let them fall upon his knee with a gesture of despairing bewilderment. This was typical of the mental condition of the House. Men were bewildered, had lost their heads, and clung to the latest definite assertion as a comforting basis of fact. But presently doubt spread again, and on a second reading of the telegram, the purport of which there had not yet been time to communicate, still fresh doubts arose as to whether, after all, both affirmation and denial might not meet on the common ground of the carrying out of the military operations agreed upon under the Armistice. Under these circumstances it would evidently have been the best thing to adjourn the debate. But, as I hinted in my correspondence last week, the leaders of the Opposition were only too glad of any excuse of getting rid of the amendment, and Mr. Forster was at least steadfast in its withdrawal. So the amendment was withdrawn, and the remainder of the night was occupied by the delivery of speeches which had been prepared for the ordinary course of debate, and members remorselessly took advantage of the opportunity offered by the motion "that the speaker leave the chair." But nobody listened, and the House, which up to seven was crowded with an excited throng, remained from seven to midnight a desert, amid which rolled the hollow sound of the voices of Mr. Rylands, Mr. Anderson, and others reciting long speeches. At one o'clock in the morning the division took place, when the House agreed to go into committee, by 295 votes against 96.

On Friday the debate was resumed in committee, amid greatly altered circumstances. The excitement of the previous night had toned down, and members were now in a frame of mind to discuss events and contingencies more calmly. The debate lay chiefly between the two front benches, and resulted principally in eliciting a statement of the future policy of the Government, with which Mr. Gladstone expressed himself "not only satisfied but gratified." Nevertheless, the logical mind of the right hon. gentleman could not discern any connection between the policy of the Government and the necessity for moving a Vote of Credit, and when the division came he joined in the minority. The vote was actually agreed to by 323 votes against 124. From both divisions Lord Hartington, Mr. Forster, Mr. Goschen, and from forty to a hundred Liberals abstained.

To-night the vote passed through committee in a very thin House, and without any demonstrations of excitement or even of triumph. Even Mr. Courtney and other Irreconcilables below the gangway had come to the conclusion that it was no use offering further opposition, and the end would have been reached sooner but for the remarkable speech delivered by Mr. Cowen. Mr. Gladstone on Friday, unfortunately, misrepresented some words of the hon. member for Newcastle, and thus innocently led him into a position which he has hitherto refrained from assuming, and in which he felt bound to state at length the views he holds on the Eastern Question. His speech was one of great eloquence and remarkable power, taking the House by storm as his rare addresses do. Of course all the cheers came from the Ministerial side, the anger and regret with which Liberals heard the speech being expressed in the bitter words, even more bitterly spoken, of Mr. Gladstone. After the vote was over the House quietly set itself to consider the Factories and Workshops Bill just as if nothing particular had been happening during the last ten days, and was placidly counted out at twenty minutes past ten.

#### LAST WEEK'S DIVISIONS IN THE HOUSE OF COMMONS.

In the division which took place in the House of Commons early on Friday morning on the question that the Speaker should leave the chair in order to go into committee on the vote of credit, nine Liberals voted with the majority (295) in favour of the Government, viz., Mr. W. B. Beaumont, Mr. Corbett, Mr. Cowen, Earl de Grey, Sir N. M. de Rothschild, Mr. Samuda, the Marquis of Stafford, Mr. Walter, and Mr. Yeaman. In the same lobby were four Home Rule members—Sir G. Bowyer, Mr. G. E. Browne, Dr. O'Leary, and Lord R. Montagu. With the 282 Conservatives who voted were all the members of the Administration having seats in the House of Commons, with the exception of Mr. Cave and the Lord Advocate. The minority (96) consisted of ninety-two Liberals and four Home Rulers, the latter having been Mr. Fay, Mr. Mitchell Henry, Mr. Denis O'Connor, and The O'Connor Don. Mr. Baxter, Mr. W. H. Gladstone, Mr. Hibbert, and Mr. Shaw-Lefevre were the only representatives of the late Ministry who voted in the minority. The number of members, including Speaker and tellers, present in the House was 396, leaving 256 who took no part in the division, although sixteen of these paired.

In the House of Commons, on Friday night, the vote of credit for six millions sterling was passed by a majority of 204, the supporters of the vote numbering 328, and its opponents 124. The *Globe*, in an analysis of the division list, says:—"It is to be observed that this included forty-nine members who were not present in the majority of the previous evening, but, on the other hand, there were absent (counting Mr. Raikes, who was in the chair, and therefore did not take part in the division) sixteen members who voted with the Government on Thursday. None of their votes were given to the Opposition. The majority (exclusive of tellers) was made up of 11 Liberals, 4 Home Rulers, and 313 Conservatives. The Liberal contingent comprised Mr. W. B. Beaumont, Lord G. Cavendish, Mr. Joseph Cowen, Mr. Thomson Hankey, the Marquis of Lorne, Colonel Mure, Mr. Samuda, Mr. Eustace Smith, the Marquis of Stafford, Mr. Walter, and Mr. Yeaman. The Home Rulers were Sir G. Bowyer, Mr. Dunbar, Mr. O. Lewis, and Dr. Ward. The two members of the Government (Mr. S. Cave and the Lord Advocate) who were not present at Thursday's division, on Friday went with their colleagues into the lobby. The minority consisted exclusively of Liberals and Home Rulers, the former numbering 113, and the latter eleven. Some forty members who abstained from the first division were in Friday night's minority, which, however, lost the support of 13 Liberals and Home Rulers who had divided against the motion to go into committee. They were:—Sir F. Acland, Mr. Jacob Bright, Sir H. Cholmeley, Mr. T. A. Dickson, Sir C. Dilke, Mr. Fay, Sir H. Johnstone, Sir A. E. Middleton, Mr. C. M. Palmer, Mr. W. E. Pries, Mr. Hanbury Tracy, Mr. O'Connor, and The O'Connor Don. Five ex-Ministers who abstained on Thursday gave their votes on Friday with the minority, making the total number of front Opposition bench votes told by Mr. Richard and Mr. Courtney—for even the Liberal whips declined to "whip" for the opponents of the Government—nine. Mr. W. E. Gladstone, Mr. Bright, Mr. Campbell-Bannerman, Mr. Dodson, and Mr. Stansfeld were the newcomers who joined Mr. Baxter, Mr. W. H. Gladstone, Mr. Hibbert, and Mr. Shaw-Lefevre in supporting the below-the-gangway section. The Marquis of Hartington, Mr. Forster, Mr. Childers, and other Liberal leaders walked out of the House when the division was called. Among the ex-Ministerial names conspicuous by their absence from the division list are those of Mr. Lowe, Mr. Goschen, Mr. Knatchbull-Hugessen, Mr. A. Peel, Mr. Grant-Duff, Lord F. Cavendish, Sir H. James, and Sir W. V. Harcourt.

#### THE EASTERN QUESTION.

##### THE PRELIMINARIES OF PEACE.

The *Government Messenger* of St. Petersburg on Friday contained the following:—"As the preliminary bases for the conclusion of an armistice, in virtue of which hostilities have been suspended, have been accepted and signed by the Turkish plenipotentiaries at the headquarters, we are in a position to communicate the text of these preliminary bases. We remind our readers that the sole object of these bases is to mark the limits of the ground on which a definitive peace, whether between the belligerents as regards questions which touch them alone, or whether by the participation of the Great Powers for the settlement of questions of European interest, is taken into consideration, can be negotiated. The preliminary conditions of peace which were laid before the Turkish delegates by the Grand Duke Nicholas, the Commander-in-Chief, are the following:—

In the event of Turks at advanced positions asking for peace, or an armistice, the commander-in-chief is to inform them that hostilities cannot be suspended until the following bases have been previously accepted:—

1. Bulgaria, within limits determined by the majority of the Bulgarian population, which shall in no case be less than those indicated by the Constantinople Conference, it shall be formed into an autonomous tributary principality with a national Christian Government and a native militia; an Ottoman army shall no longer remain in it except at some points to be decided upon by common agreement.



2. The independence of Montenegro shall be recognised and an increase of territory equivalent to that which the fortune of arms has placed in her hands shall be secured to her. The definitive frontier shall be fixed subsequently.

3. The independence of Roumania and Servia shall be recognised. An adequate territorial compensation shall be secured to the former and a rectification of frontier to the latter.

4. An autonomous administration, with adequate guarantees, shall be granted to Bosnia and Herzegovina. Similar reforms shall be introduced into the other Christian provinces of Turkey in Europe.

5. The Porte shall agree to compensate Russia for the expenses of the war and for the losses which she has been compelled to incur. The nature—whether pecuniary, territorial, or otherwise—of this indemnity shall be settled hereafter. His Majesty the Sultan shall agree to come to an understanding with the Emperor of Russia for the protection of the rights and interests of Russia in the Straits of the Bosphorus and the Dardanelles.

The official *Messenger* concludes as follows:—“As an evidence of the acceptance of these essential conditions, the Turkish plenipotentiaries shall proceed immediately to Odessa or Sebastopol, in order there to negotiate the preliminaries of peace with the Russian plenipotentiaries as soon as the acceptance of the foregoing condition has been notified to the Commanders-in-Chief of the Imperial armies. The armistice conventions are to be negotiated at both seats of war, and hostilities may be suspended provisionally. Both Commanders-in-Chief shall have the right to complete the above conditions by indicating certain strategic points and fortresses to be evacuated as material guarantees for the Sublime Porte accepting the armistice conditions and commencing negotiations for peace.” It now appears that the preliminaries of peace are to be negotiated at Adrianople.

#### THE ARMISTICE CONDITIONS.

The further correspondence respecting the affairs of Turkey presented to Parliament on Friday contains the following despatch from Mr. Layard, dated Feb. 7, giving a summary of the conditions of the armistice:—

The armistice contains ten articles. It is concluded between Russia, Servia, Roumania, and Turkey.

1. A notice of three days must be given before a resumption of hostilities takes place. The armistice is to be communicated to Montenegro by Russia.

2. Restoration of the guns and territory taken after the signature.

3. Gives the details of line of demarcation and neutral zone for Turkey, Russia, and Servia, placing in Russian hands almost all Bulgaria, Roumelia, and Thrace, up to the lines of Constantinople and Gallipoli. Fortifications are not to be retained on the neutral territory, and no new ones are to be raised there. A joint commission will determine the line of demarcation for Servia and Montenegro. The Russians to occupy Bourgas and Midia, on the Black Sea, in order to obtain supplies, but no war material.

4. Armies beyond the line of demarcation to be withdrawn within three days of the signature of the armistice.

5. The Turks may remove arms, &c., to places and by routes defined, on evacuating the fortifications mentioned in article 3. If they cannot be removed, an inventory of them is to be taken. The evacuation is to be complete within seven days after the receipt of orders by the commanders.

6. Sulina is to be evacuated within three days by the Turkish troops and ships of war, unless prevented by ice. The Russians will remove the obstacles in the Danube, and will superintend the navigation of the river.

7. The railways to continue to work under certain conditions.

8. Turkish authorities to remain in certain places.

9. Black Sea blockage to be raised.

10. Wounded Turkish soldiers to remain under the care of Russia.

The armistice commenced at seven p.m. on the 31st of January.

The Turks have commenced the withdrawal of guns from the Constantinople lines.

The Russian and Turkish commanders on the spot are to settle matters relating to the armistice in Armenia.

#### GENERAL GOURKO'S ADVANCE.—TERRIBLE SCENES ON THE ROAD.

(From the Special Correspondent of the Daily News.)

ADRIANOPLE, Jan. 27.—Seventy miles of utter desolation, seventy long miles strewn with the household effects of many thousand families, seventy weary miles of a continuous, ghastly, sickening panorama of death in every form, and in its most terrible aspect—such is the road from Philippopolis to Hermanli. This route has been for many weeks the theatre of scenes, and here has been enacted a tragedy of such colossal proportions and horrible character, that it is quite impossible for any one who has not witnessed part of it to conceive in the most moderate degree the nature of the diabolical drama. As we left behind us the rocky hills and picturesque city of Philippopolis on the morning of the 23rd, and rode eastward along the road, the first thing that met our eyes was a number of bodies of Turkish soldiers lying in the road crushed by the wheels of passing artillery, and trampled into the mud by the feet of many horses. Before we had gone half-a-dozen kilometres the corpses of peasants, both Turkish and Bulgarian, were to be seen lying in the snow, and some of them had already been exposed to the weather for two or three weeks. Some had blood stains still fresh on their garments. Dead horses and cattle blocked the path at every few steps, averaging two to the distance between the telegraph posts; and as we went further and further away from the city the number

rapidly increased, and hundreds of abandoned arabas stood in the road, and choked the ditches alongside. The road, too narrow for the immense trains that had passed over it in hasty flight, was now supplemented by beaten tracks through the ricefields on each side, and there were traces of bivouacs in the snow, which became more and more frequent as we proceeded, until these side paths were almost literally carpeted with the debris of camps, and our route lay between rows of dead animals, broken arabas, piles of rags and cast-off clothing, and human bodies, for thirty-five miles of the whole of the first day's ride. Our mystification increased with every hour. We saw the bodies of Bulgarian peasants with terrible wounds in the head and neck, sometimes mutilated and disfigured; women and infants, children and old men, both Turkish and Bulgarian, fallen in the fields by the roadside half buried in the snow, or lying in the pools of water. It seemed to have been one long battle between the peasants of both races, in which the dead were counted equally for each; but while many of the bodies bore marks of violence and showed ghastly wounds, the great proportion of the women and children were evidently frozen to death, for they lay on the snow as if asleep, with the flush of life still on their faces, and the pink skin of their feet and hands still unblanched. Side by side with these, many corpses of old men, full of dignity even in death, lay stark by the roadside, their white beards clotted with blood, and their helpless hands fallen upon their breasts. From the muddy water of the ditches tiny hands and feet stretched out, and baby faces half covered with snow looked out innocently and peacefully, with scarcely a sign of suffering on their features. Frozen at their mothers' breasts they were thrown down into the snow to lighten the burden of the poor creatures who were struggling along in mortal terror.

I say the mystification increased as we advanced, because it was impossible to see why Bulgarian and Turk should be frozen side by side, or why there had been such slaughter of both races. That peasants should be frozen to death was no more than could be expected in the severe weather, for they were travelling in miserable arabas without food or shelter, and with half-starved oxen. Miles of these araba trains we passed on the road, human beings and household effects jumbled in promiscuously. Upon the jolting carts bedding and utensils were piled. Women and children upon donkeys and cattle followed alongside, and behind for miles was a long trail of wretched, weary, half-dead stragglers; old men and women bent double, crawling along with the aid of crutches or sticks; mothers with infants at their breasts, scarcely moving one foot before the other—all this after long months of flight, constant exposure, continuous dread of marauders and the hated Muscovites. Never did I feel so utterly helpless as in the presence of this supreme misery. I watched a mother leading along a sick child of perhaps ten years, a mile or more behind one of these trains. The poor girl could with difficulty balance herself on her naked, half-frozen feet. Night was coming on, and the cold wind that chilled us in our warm clothing blew about the rags from the suffering creature, disclosing emaciated limbs and skeleton body. The mother was in quite as pitiable a condition. Her face and head alone were well wrapped up. The araba train was moving slowly out of sight on the distant hills. A night on the road meant death to both these unfortunates, and their straggling friends could give them no assistance, because they were for the most part in a similar state of misery. The mother dragged her little one along, fast losing patience as the darkness came on, and finally pushed the sick child into the snow by the roadside, and hurried on without looking behind her. This was one of a series of similar scenes that were enacted before our eyes.

The town of Kurucmesme, where we were to pass the night, as well as the three others we had passed on the road, was nothing but a collection of empty buildings and barnyards. Few inhabitants remained in the village. All was despoiled. Even the priest, who always has something if there is anything in the town, lived between bare walls, had no carpets, rugs, bedding, or provisions.

The next morning, just as we were going away, the head of a long train of returning Turkish refugee families appeared in the main street of the village. Then followed a scene which is painful in the last degree to describe. The Bulgarians gathered on the side of the street in knots of three or four, and waited calmly until the miserable train had got well into the village, when from every direction the inhabitants pounced upon the exhausted, defenceless Turks, and began to carry off their household effects, and even the cattle from the carts. One poor woman, leading an ass piled up with bedding, and a child on the top, found her property distributed among half-a-dozen stalwart ruffians in a twinkling, and the little infant on the ground in the mud. The old men and women clung to their only treasures, while the Bulgarians dragged them away. Children yelled with fright, and panic reigned, which started the slowly-moving caravan into a quick march. All this went on before General Gourko was out of sight of the town. I happened to linger behind with Captain Sukanoff, of the Hussars, and we formed ourselves into a special police force in an instant, and the captain knocked one Bulgarian through the hedge, while I settled the business with another who was escaping with his plunder round the corner of a

house. Soon several officers joined us, and the whis were plied with effect, scattering the crowds and recovering a great quantity of the stolen property. I must confess, however, that I could not, after the heat of indignation was past, blame the villagers so very much for their attack on the Turks; for the refugees, when they had passed through the village, had plundered on all sides, and as I rode out of the town I saw several bodies of Bulgarians in the ricefields, where they had been cut down in the recent massacre, which numbered 136 victims. From this village to Haskioi the corpses were more numerous if anything than on the route of the day before. The village we passed was full of dead Turkish peasants, and on asking the Bulgarians who killed them, they replied, with a great deal of effusion and fiendish pride, “We did it. We and our friends did it.” In Haskioi there were bodies of Turkish soldiers in the streets nearly buried under heaps of stones and bricks, suggesting that after being wounded and unable to move away they had been stoned to death by the peasants; and here also were hundreds of Turkish families who, without arabas or beasts of burden, had taken shelter in the deserted houses.

At every step beyond Haskioi we met new and more horrifying scenes; man and wife lying side by side on the same blanket, with two children curled upon the snow near, all frozen dead; old men with their heads half cut off; some Bulgarians mutilated as only the Turks know how to mutilate, and on each side of the road broad continuous bivouacs deserted in haste, strewn with household effects. For many miles we had been tramping in the mud carpets, bedding, and clothing. Now the highway was literally paved with bundles, cushions, blankets, and every imaginable article of household use. Broken arabas, too, began to multiply, and as we approached the little village of Tirali, we saw in the distance, on either side of the road, a perfect forest of wheels, reaching to the river on the right, and spreading away up the hill-sides on the left. Several dead Turkish soldiers, and one or two Russians, showed that there had been a little skirmish there; and we rode into the midst of the great deserted bivouac, the horses walking on rich carpets and soft draperies, all crushed and trampled in the mud.

The scene was at once so unique in its general aspect, so terribly impressive, so eloquent of suffering and disaster to innocent people, that I hesitate to attempt a description of it. Hundreds of acres were covered with household goods. All along the river bank, following the windings of the road, over the hill, and across the fields where the road makes a sharp turn, reached this bivouac, at least three miles in extent, and of varying width. Over this great tract the arabas were standing as closely as they could, with the oxen placed together. The frames of the carts were in most cases broken to pieces. Sick cattle wandered listlessly about among the wheels. Corpses of men, women, and children lay about near every araba, and the whole ground was carpeted with clothing, kitchen utensils, books, and bedding. It was a pitiable sight to see an old grey-bearded Turk lying, with his open Koran beside him, splashed with blood from ghastly gashes in his bared throat. Bundles of rags and clothes nearly all held dead babies. Crowds of Bulgarians swarmed in this great Avenue of Death and Desolation, choosing the best of the carts, and carrying away great loads of copper vessels, which lay about in profusion, and mud-soiled bedding, with no more respect for the dead than for the rags they lay on. These scavengers would drive their carts across the heads of dead women and old men without even a glance of curiosity at the bodies.

I had given up counting the dead non-combatants early on the previous day, having reached the sum of 200, so I did not continue the enumeration on the day in question, but I should say that at least 500 lay in the bivouac; certainly no less than 15,000 carts had halted there, large as the number may seem, and at least 75,000 people had deserted the whole of their possessions and had run away, with only what they could carry in their hands. Sickened by the continuation of the ghastly panorama for so many hours, we rode on to Hermanli, not leaving the last of the horribly mutilated corpses until we reached the very edge of the village.

#### THE CROWN AND THE CABINET.

The *Liverpool Mercury* of Friday published the following from its London correspondent:—“A very strong feeling has been excited at the Reform Club by the fact that a political pamphlet has been excluded from the library. It is entitled ‘The Crown and the Cabinet,’ and it is a reprint of five letters which have appeared in the *Manchester Weekly Times*, signed ‘Verax.’ They are exceedingly able letters, and I am not surprised that they are causing some sensation, though that they should be excluded from the Reform Club implies that institution has ceased to be Liberal, and it explains how it is a more Radical Club has just been started hard by in St. James's Square, and seems likely to be very successful. The writer of the letters deals with the ‘Biography of the Prince Consort,’ of whom he speaks in highly eulogistic terms. At the same time he points out, incisive language, which suggests Mr. Lowe's style, the serious constitutional question involved in the Prince's, and indeed the Queen's relations with her advisers. The third volume of the biography he considers to be intended as a message from the



throne in favour of a spirited foreign policy, and the entire work seems meant 'to enshrine a courtly theory of the Constitution, to exalt the prerogatives of the Crown, to debase the position of the Cabinet, and to familiarise us with the interference of an autocratic will in the counsels of men who have hitherto been regarded as responsible not to the Queen, but to the nation.' This is remarkably illustrated in the history of the events which led to the Crimean war. The Queen and the Prince were strongly anti-Russian, and at a time when England was going mad against Russia the Queen went so far as to intimate to Lord Aberdeen and his Peelite friends that they were not to say anything in favour of peace. Mr. Sydney Herbert and Sir Jas. Graham did speak in favour of peace, and the Prince, writing to his friend Baron Stockmar, strongly complained of this. Whereupon "Verax" says, 'I have hitherto laboured under the superstition that it was unconstitutional on the part of the Crown to attempt to influence the proceedings of Parliament or to stifle the freedom of debate; but, on Mr. Theodore Martin's testimony, I must own myself mistaken.' 'Verax' is very, but justly, severe on Baron Stockmar's constant intermeddling. His theory was that the Queen was that the permanent Premier, taking rank above the 'temporary head of the Cabinet, and that the Cabinet are not the Queen's advisers but the Queen's Ministers, whose business is, not to tell her what to do, but to do what they are told.' This is the theory of Lord Beaconsfield, who has never concealed his intention to increase the personal power of the Sovereign; and 'Verax' warns us that the day may come when 'the most momentous questions affecting the honour and the destinies of the nation may be settled at a morning call between some future Emperor and his Grand Vizier.' Meanwhile he protests against our repeating the blunder of the Crimean war merely to 'maintain intact the illusion that the Prince and Baron Stockmar were the wisest as well as the best of men.'

#### DEATH OF PIUS IX.

Pope Pius IX. died on Thursday afternoon in the eighty-sixth year of his age, and the thirty-second year of his Papacy. He was taken ill at six o'clock on Wednesday evening. He passed an agitated night till daybreak, when his state was so alarming that Doctor Cuccarelli went for the other three physicians of His Holiness. At ten on Thursday morning the last sacraments were administered. There is some uncertainty about the precise time of his death, for the event was officially announced at three o'clock, and afterwards contradicted. The cardinals assembled in council in the next room, but they were all present at the bedside, together with the dignitaries of the Pontifical Court, at the moment of the Pope's death. In the forenoon all the Ambassadors to the Vatican called to make inquiries. King Humbert was to have given an audience to Baron von Haymerle, the Austrian Ambassador, but on learning the Pope's critical condition he countermanded the audience, and sent a gentleman-in-waiting to the Vatican to obtain constant and accurate information. No one is now admitted to the Vatican, the police and municipal guards preventing any approach to the gates. The pontifical chamberlains alone are allowed access, they being entrusted with the task of watching over the remains of the deceased pontiff.

The Roman correspondent of the *Pall Mall Gazette*, writing at eight o'clock on Thursday night, says:—"Two hours and a quarter since, Pio Nono breathed his last. Yesterday there was not the slightest indication of his approaching end. At six p.m. a gentleman from whom I have invariably received trustworthy news visited him to obtain the benediction *in articulo mortis* for one of the Pope's old retainers of whom he was extremely fond. 'Poveretto,' said His Holiness, 'he, too, is going.' It should be said that the extreme weakness caused by the natural issue and the artificial issue in both legs had so alarmed the physicians that they had closed the latter, and done their best to diminish the suppuration of the former. About eight o'clock last night the Pope seemed suffocating, and the usual remedies were applied, but the attendants, growing alarmed, sent immediately for the physicians, who at once saw that the end was at hand, realising that the humours which no longer found vent from the legs had rushed to the vital parts. At times a moment of relief came. Once, turning to his physicians, he said, 'You have not been fortunate in your treatment this time. La morte vince!' (Death wins!) At 4.30 a.m. they believed him gone; later extreme unction was administered by Monsignor Marinelli. He seemed conscious, but did not speak. All the cardinals were warned, and hurried to the Vatican. Then, assured by the physicians that though there was still life there was no hope, each returned home to prepare for his approaching seclusion, in a cell in the Vatican, during the Conclave. Prince Chigi remained at the Vatican to give orders for the approaching Conclave in his quality of High Marshal. Cardinal Bilio, as Head Penitentiary, assisted the Pope from the first moment of alarm until he expired. It is singular that almost the last act of His Holiness was, with Simeoni's concurrence, to obtain the consent of the cardinals for the ensuring of the pensions and salaries of all the pensioners of the Holy See, and for their widows after their death. Up to the last the Jesuits tormented him by insisting on acts of omission and commission that revolted his feelings, and one might almost say

his conscience. After the death of the late King, Pio Nono realised how he had been deceived with regard to the possibility of restoration of the temporal power, and most sincerely desired to pave the way for his successor to be enabled to live at peace in Italy and with the Italian Government. But the Jesuits and Ultramontane cardinals would not hear of such a line of conduct. They prevented him from authorising a grand mass for King Victor Emmanuel; they printed a brief in the *Osservatore Cattolico* of Milan purporting to stigmatise the archbishop as a renegade, whereas it related to quite another affair. They brought the famous Don Bosco from Turin, to induce the Pope to humiliate the Archbishop of Turin by sending a coadjutor. Finally, they compelled him to accede to Simeoni's forwarding a protest to all the foreign Powers against the accession of King Humbert to the throne of Italy, which protest the foreign Governments refused to accept from the Nuncios. Only this morning, just before the alarming news came, I was about to telegraph to you that the Pope had been induced to order the Holy Office of the Inquisition to draw up fresh and stringent rules of discipline for the Church; to send a warning to all the schools and religious corporations dependent still on the Vatican, that should they inculcate the doctrine that Italian unity was lawful they would be dissolved; and that to be a good Catholic it was necessary to maintain the struggle for the restoration of the temporal power. Death has ended Pio Nono's long and troubled pontificate. The great struggle now commences. There seems no doubt that the Conclave will be held in Rome; and that it will be a long and stormy one. The Portuguese Government insists on its right of veto; the Vatican refuses this right."

The Pope's body has been embalmed. Immediately after the official recognition of the death by the ceremony of the three blows on the forehead and three calls by the Camerlengo, the body was consigned to the *Camerizi di Cappa e Spata*, in whose custody it remained till placed in the sarcophagus over the door of the sacristy in St. Peter's, in which Gregory's body now lies, and where Pius will lie until the death of the next Pope. The funeral ceremonies are, in accordance with ancient usage, to last nine days. For three days the remains laid in state in the Sistine Chapel, and were then removed to the Basilica of St. Peter's, where they were to lie in state for three days.

Cardinal Simeoni applied to the Government for troops to be sent to the Vatican, and Signor Crispi replied that he might have as many as he liked. The troops had been confined to the barracks. The pillage that usually follows the death of a Pope has been prevented by the Government. The intelligence of the Pope's decease has been received by the Romans with complete indifference.

Immense crowds visited St. Peter's on Sunday, in order to take a last look at the body of the Pope, which is lying in state in the Chapel of the Sacrament. The crush was so great that the military and police force on duty had to be increased. Many women fainted, and cries were heard from children, who were unable to extricate themselves from the throng. The remains of the late Pope Pius IX., clad in the pontifical habiliments, are laid on a crimson bed, at each of the four angles of which stands a Noble Guard with a drawn sword. Twelve large candelabra surround the bed. The body is so placed that the feet of the deceased Pontiff extend beyond the altar rails of the chapel in which the bed stands, so that the people, according to custom, may be able to kiss them conveniently. In one of the sealed packets found in his chamber the Pope entreated that the Conclave should be held in Rome, the complete liberty of which has been guaranteed by the Italian Government.

It is announced from Rome that by a large majority the Cardinals have decided to hold the Conclave in Rome. The meeting at which this resolution was arrived at is said to have been a very stormy one. Cardinal Manning was in favour of Malta. The *Riforma* says:—"The majority of the Cardinals who voted for the meeting of the Conclave in Rome was very large. Cardinal Manning stubbornly opposed that idea, but Cardinals Simeoni, Pecci, Franchi, and Howard, who combated his views, obtained a complete triumph, and the party of the Italian Cardinals is daily being strengthened by fresh adhesions." The Conclave is expected to meet on the 17th inst.

Of the sixty-two members of the College of Cardinals thirty-six are Italians. The remaining twenty-six consist of nine Frenchmen; three Englishmen—Manning, Cullen, Howard; five Austrians; two Germans—Hohenlohe, Ledochowski; one American—McCloskey; one Belgian—Deschamps; and one Portuguese—Cardoso.

The Ultramontane candidates for the Papal chair are Cardinals Bilio, Panbianco, and Pecci; the conciliatory, Ferrieri and Di Pietro. It is thought that the prospects of the Ultramontanes are gloomy, but this is mere speculation. The Ambassadors of Austria, France, Spain, and Portugal have the right of veto at the Papal election.

The death of Pio Nono (says a Berlin telegram) will probably be taken advantage of by the German Government to attempt to effect a reconciliation with the Papacy. If the new Pope should be a moderate man, inclined to replace the anti-German policy of Pio Nono by a more friendly and impartial course, the German Government is expected to make overtures calculated to bring about an understanding. In the opposite event present troubles are likely to be aggravated.

It is now stated that the Irreconcilable Italian

cardinals did not wish the Conclave to meet at Malta, but at Miramar, near Trieste, Cardinal Manning being the only advocate for Malta.

According to a telegram from Rome the cardinals are reported to have rejected the motion of a reconciliation with the Italian Government by thirty votes to ten, and adopted that for maintaining the *status quo* by twenty-eight to twelve votes. Cardinal Prince Hohenlohe is said to have voted in favour of the former measure and Cardinal Manning against it.

The late Pope left two wills. The telegram states that he has left to his successor an annual sum of three million five hundred thousand francs for the expenses of the Holy See. His nephews are made heirs of his private estate; and a sum of 12,000*l.* is set apart for distribution among the poor of Rome.

The late Pope, in addition to the Bull by which he authorised the cardinals to deviate, if necessary, from the ancient established procedure for the election of his successor, left also some instructions with regard to the Conclave. His Holiness delivered these instructions to Cardinal Simeoni, who was directed to communicate them to the College of Cardinals, should the question be raised of assembling the Conclave out of Rome. In these instructions the deceased Pontiff explains the reasons which induced him not to leave Rome in 1870, and says that subsequent events confirmed him in that decision. The instructions are accompanied by numerous documents, including several letters from European Sovereigns, and a quantity of diplomatic correspondence. As the question foreseen by the Pope did arise, Cardinal Simeoni communicated the above instructions to the Sacred College. The cardinals previously opposed to the assembly of the Conclave in Rome thereupon desisted from their opposition.

The *Times* correspondent, in a telegram from Rome, dated Feb. 11, says:—"The conciliatory dispositions evinced by the Vatican immediately after the Pope's decease are apparently not persevered in. The idea of a solemn public funeral in St. Peter's is said to be abandoned in favour of a limited private service in the Palace chapel. Notwithstanding the interposition of Baron Baude, the French ambassador, the Vatican refuses special accommodation for the Italian King, Queen, Court, and Government, in the event of the Pope's funeral being celebrated in St. Peter's. Nothing is settled yet about the Pope's burial, about the locality in the Vatican wherein the Conclave is to be held, or about the shutting up of the cardinals in cells. The preparations for all these matters are proceeding slowly, the only thing certain being that the cardinals will not leave Rome."

The protest addressed by Cardinal Simeoni on January 17 to the Ambassadors accredited to the Vatican has been published in the *Monde*, in which, after enumerating the various protests issued by the direction of His Holiness against the invasion of his temporal rights, occurs the following sentence:—"Inasmuch as now, on the death of the King, his eldest son, in assuming by a solemn and public manifesto the title of King of Italy, has claimed to sanction the spoliation already accomplished, it is not possible for the Holy See to maintain a silence from which some might, perhaps, draw wrong deductions and unwarranted significance. For these reasons, therefore, and also in order anew to call the attention of the Powers to the harsh conditions in which the Church continues to be placed, His Holiness has ordered the undersigned Cardinal Secretary of State again to protest and complain, with the view of maintaining intact against iniquitous spoliation the right of the Church to its very ancient domains, designed by Divine Providence to ensure the independence of the Roman Pontiffs, the full liberty of their apostolic mission, and the peace and tranquillity of the Catholics scattered over the whole world."

THE HOWARD ASSOCIATION.—A meeting of the committee of the Howard Association, 5, Bishopsgate-without, E.C., was held on Friday, there being present Mr. Robert N. Fowler (chairman), Mr. Samuel Garney, Mr. Edmund Sturge, Mr. Stafford Allen, and other gentlemen. The subject of sentences claimed special attention, both in reference to the inadequate sentences often passed in cases of cruelty and brutality, and the excessive sentences sometimes inflicted for other far less culpable offences. The question of the unnecessary imprisonment of young children was also considered (and action thereon decided upon), as afresh illustrated by the committal to Newgate Prison, a few days ago, of a little girl of the tender age of seven years, on the charge of passing counterfeit coin of small value, at the alleged instigation of her mother. A Lancashire magistrate writes to the association that the governor of a large local gaol informs him that the screams of such imprisoned little children are heartrending, as, frightened at being locked up in the cells, they scream for their mothers. Such offenders have stolen a tart or an apple, a bit of old iron or coal, or broken a pane of glass. Several valued correspondents of the Howard Committee justify this imprisonment of young children, but the committee were of opinion that it should be obviated in greater degree than at present. One gaol chaplain states that five out of ten of such imprisoned children find their way back to prison again. A variety of interesting correspondence was also laid before the committee by the secretary, Mr. Tallack, including many foreign and colonial communications.



## Epitome of News.

The Queen, Princess Beatrice, and Prince Leopold attended Divine service at Whippingham Church on Sunday morning. The Rev. Francis Whytey preached.

The Queen and Court are to leave Osborne for Windsor on the 19th.

The Queen is about to make an addition to her Balmoral estate at a cost of 97,000*l*.

The Duke of Northumberland took his seat at the Cabinet Council on Thursday for the first time as Lord Privy Seal, and all the other members of the Cabinet Council were present. There were Cabinet Councils on Thursday, Friday, Saturday, Monday, and yesterday.

The first levee of the season was held by the Prince of Wales on Saturday afternoon at St. James's Palace. Presentations were considered as equivalent to those made to Her Majesty.

The Prince of Wales will visit Berlin next month to be present at the marriage of the Princess Charlotte, daughter of the Crown Prince and Princess of Germany. The young lady is to be married to the Hereditary Duke of Saxe-Meiningen.

The Queen has appointed the Duke of Abercorn, K.G., to be the bearer of the Order of the Garter to His Majesty the King of Italy.

The vacant orders of the Thistle have been conferred upon the Duke of Hamilton and the Marquis of Lothian.

It is reported that the vacant Garter will be given to Lord Derby, in gratitude for his relieving the Premier from a very serious political dilemma.

The *Daily News* understands that arrangements have been made by which the Earl of Donoughmore will become Under-Secretary of State for the Colonies. What further distribution of Government offices will take place is uncertain, as they depend more or less on the contingency of Sir Thomas Chambers's election to the Recordship, and on the possibility of Mr. Robert Bourke's appointment, in consequence, to the office of Common Serjeant, or his retention of the Under-Secretaryship for Foreign Affairs.

Mr. Gladstone, who was confined to bed during the greater part of the week, and only quitted his room to attend the House of Commons, is again convalescent.

It is announced that Mr. Bright was present at the meeting of the Liberal leaders at which it was resolved to withdraw Mr. Forster's amendment, and he concurred in this course.

The Prime Minister has appointed Mr. Charles Lock Eastlake, Secretary to the Royal Institute of British Architects, and nephew of the late Sir Charles Eastlake, to be Keeper and Secretary of the National Gallery.

The Duke of Argyll presided on Wednesday at a meeting held at the Vestry Hall, Kensington, to support the system of lectures for the higher education of women, which the staff of King's College have undertaken with the co-operation of the Women's Education Union. Princess Louise and the Duchess of Argyll were among the audience, which consisted almost wholly of ladies. After an address from the chairman, the Rev. Canon Barry described the lectures which it was proposed to give at the hall, and on the motion of Sir H. Maine, seconded by Dr. A. Thomson, it was agreed that the statement of the scheme of the King's College lectures for ladies is worthy of general confidence and support.

Sir Thomas Wade, who is at present in this country, and has issued an appeal for help to the Chinese sufferers by famine in the northern provinces of China, has been renominated British Minister in China for the next five years, and has accepted the reappointment. Sir T. Wade will probably have some months' leave in Europe for the benefit of his health before returning to his post.

Lord Sandon, it is stated, has been offered the post of Chief Secretary to the Lord-Lieutenant of Ireland, but has refused the appointment for family reasons which prevent his residence in Ireland.

At a meeting of the Liberal Association of Hull on Monday it was resolved, after three hours' discussion, that Mr. Norwood's conduct in speaking in Parliament against Mr. Forster's amendment on the vote of six millions has justly alienated a number or probably a majority of his supporters.

The Northumberland miners have submitted to the reduction of 12½ per cent. demanded by the masters. The strike is therefore at an end.

About ten firms in the Belfast grain trade are announced as having failed. The total liabilities are believed to amount to full 200,000*l*.

A circular has been issued by several Protestant and Catholic bishops, including Cardinal Cullen, Archbishop Trench, the Moderator of the General Assembly, and others, containing a number of reasons for limiting the exemptions proposed in the Sunday Closing Bill with regard to Belfast, Dublin, Cork, and Limerick.

At a meeting of the committee of the South Wales Distress Fund it was decided to send an agent to arrange for a transfer of about one thousand men to the collieries in Lancashire, several colliery proprietors having work for them, and engaging to pay travelling expenses and provide accommodation for the men, their wives, and children.

It is stated that the Admiralty have purchased two armour plated ships at present in the Lond n Docks which were built by contract in this country for the Turkish Government, but were prevented

leaving by the English Government on the outbreak of hostilities between Russia and Turkey.

Sir Charles Reed, chairman of the London School Board, presided on Monday over a public meeting at the Shoreditch Town Hall in support of the bill for giving the franchise to women, amongst the speakers being Miss Helen Taylor and Mrs. Fenwick Miller.

At the meeting of the Liverpool School Board on Monday it was decided to serve a precept upon the Town Council for the sum of 30,000*l*. to meet the estimated expenses of the board for the year ending March, 1879.

In reply to a vote of thanks passed by the committee of the Anti-Slavery Society, Lord Carnarvon refers with satisfaction to the fact that under his administration of the colonies slavery was abolished on the Gold Coast.

Mr. Hengler, the proprietor of Hengler's Circus, was on Monday, at the Marlborough-street Police-court, called upon to answer six summonses taken out against him by the School Board for London for employing children under ten years of age in contravention of the Elementary Education Act of 1876. The magistrate decided that the children must not perform at the circus, and that the defendant must pay the costs of the summonses.

A series of casualties occurred in the Glasgow Globe Theatre on Saturday night, in consequence of a foolish alarm of fire. The performance had closed, and as a large crowd was pressing upon one another in descending the stairs a boy called out "Fire!" This produced a panic and a struggle to get out of the building. Twenty persons were injured and were afterwards carried to the ante-rooms of the theatre and the adjoining police-office. Happily none of the injuries are serious.

The Improved Industrial Dwellings Company, which has expended nearly half a million upon its twenty-four estates, and has 2,307 tenements, accommodating 11,500 persons, declared a dividend of 5 per cent. at its meeting on Monday.

Last week the American food supply at Liverpool was 4,945 quarters of fresh beef, 987 carcasses of mutton, 106 carcasses of pigs, 559 tubs fresh butter, and 45 saddles of venison. There were no arrivals of live stock.

In the event of a general election, the Liberal candidates for East Derbyshire will be Admiral Egerton, and Mr. Seeley, jun., a partner in a large colliery firm.

Lord Derby has declined to forward the memorial prepared by the Anti-Slavery Society on the subject of slavery and the slave trade in the Ottoman Empire to the Emperor of Russia. The ground of the refusal was that the document contained certain references to the late war. The memorial has been forwarded direct through the Russian Ambassador, Count Schouvaloff.

It is stated that a certain landlord, whose residence is not far from the banks of the Spey, is at present negotiating with the view of letting said residence during the summer and autumn months. One of the "conditions" is that the tenant shall suffer no divine or religious service whatever to take place within the house!

The *Bristol Mercury* reports that another Welsh fasting girl has come to light. Her name is Morgan. She is about fifteen years of age, and is said not to have eaten or drunk anything since Oct. 30 last.

Nearly 4,000 silk hands are locked out in Maclesfield, in consequence of a difference between the masters and the Weavers' Unions as to the price to be paid for cutting unfripped scarves.

It is stated that a well-known firm has forwarded 500*l*. to be distributed in goods or money to the starving population of the Merthyr district. All ministers, it appears, are to have the privilege of aiding the apportionment of the money amongst the poor, excepting the Unitarians!

Mr. E. W. Harcourt, of Nuneham Park and Stanton Harcourt, Oxon, was on Wednesday elected without opposition to the seat of Oxfordshire, vacant by the resignation of Mr. Henley.

At a meeting of the Northampton new Liberal Association, the Rev. Thomas Arnold stated that he had received a letter from Mr. Henry Lee, of Manchester, withdrawing the conditional consent which he had given to stand as a Liberal candidate, on the ground that the Liberal party were not united. Mr. Thomas Wright, solicitor, of Leicester, has agreed that a requisition, alleged to be signed by 2,000 voters, asking him to stand in the Liberal interest, shall be investigated.

Colonel Grant, C.B., the companion of Speke in his African travels, and Professor Morris, of London University, were on Thursday presented with the freedom of the London Turners' Company. Dr. Moffatt and Commander Cameron were present at the ceremony.

A jewel robbery was committed on Friday night at the residence of Mr. William Currey, at Weybridge, and property to the amount of 2,000*l*. stolen. The thieves obtained entrance to Mrs. Currey's dressing-room through the window by means of a ladder while the family were at dinner.

Salmon and salmon-trout are now frequently caught in the waters of the river Derwent, Tasmania.

General Cialdini, the special envoy sent by the King of Italy to notify to the Emperor of Germany King Humbert's accession to the throne, arrived at Berlin on Friday.

The great Nihilist trial at St. Petersburg has been brought to a close, and has resulted in 150 to 160 persons being sentenced to hard labour, ninety being found not guilty.

A mass convention has been held at Pittsburg, of merchants, manufacturers, and working men of Pennsylvania, Ohio, West Virginia, and Maryland, at which resolutions were adopted opposing the proposed changes in the tariff laws and favouring the protection of home industries.

At a meeting of about 100 proprietors of the principal hotels in Paris it has been resolved to maintain the usual prices during the Exhibition. An increase of the charge for lodging is to be made only with respect to travellers who do not take their meals at the hotels.

The appearance of the vine-pest (*Phylloxera vastatrix*) in the Victorian vineyards is causing much alarm, and a bill to eradicate the evil has been introduced into Parliament and is now under consideration.

The South Australian Government has abandoned the system of requiring emigrants to sign a bond not to leave that colony within two years from the time of their arrival.

The reported death of the Ameer of Cabul is stated to be unfounded.

Brigham Young's twenty-five widows and forty-five heirs-at-law threaten litigation over his will.

The total sum subscribed in Australia, New Zealand, and Tasmania, in behalf of the Indian Famine Fund was about 75,000*l*., of which Victoria contributed 27,000*l*.

Measures will, it is understood, be taken to place the Canadian coast defences in an effective condition. All the officers of the regular army on leave have been ordered to join their respective corps.

The safety of Dr. Stewart and his companions of the Livingstonia Mission in Central Africa is assured. He had been so long absent upon an exploration of Lake Ngami that it was feared he was lost; but by the latest news from Cape Town we learn that he had arrived at Port Elizabeth.

Intelligence from the Cape states that on Jan. 15 a general advance was made against the Kaffirs occupying the Chicuba Bush. Heavy loss was inflicted on the Kaffirs, and 10,000 cattle and 15,000 sheep were captured. The Tranakai was reported to be completely cleared of the enemy.

Another ominous telegram in reference to Egyptian finance has been received from Cairo. It confirms the previous report as to the heavy falling off in all branches of the revenue, and adds that the railway receipts alone have diminished by £400,000.

Prince Bismarck is expected in Berlin to-day. Notice has been given in the German Parliament of a question as to whether it is intended to make any statement on the Eastern Question, and, if so, when.

The French Chamber of Deputies on Friday adopted the bill enacting that a state of siege may not be proclaimed without the consent of the Chamber, and also the bill according free licence to hawk newspapers and similar periodicals. In the Senate on Saturday the State of Siege Bill was brought up, and "urgency" was voted without opposition. The Chamber annulled two more elections—that of M. Peyrusse for Auch, and that of M. Dussaussey for Boulogne. The second ballot for Bordeaux to supply the place of the late M. Mie was held on Monday. The candidates were three Republicans of various shades and a Catholic priest. M. Caduc (Republican) was returned.

The German Emperor's Message, which was read at the opening of the Parliament on Wednesday, stated that the unavoidable financial requirements of the ordinary Budget increased in a larger measure than the revenue accruing to the Empire from its own sources of income, and the Government had determined to provide for the increasing wants of the nation by an Imperial stamp duty and an increase of the duty on tobacco. The money required for extraordinary expenditure is to be provided by means of a loan. Among other measures announced in the Speech were a bill authorising Imperial Ministers to act on behalf and in the place of the Imperial Chancellor while he is on leave of absence, more stringent provisions against rinderpest and the adulteration of articles of food, and a revision of the trade and labour laws. Relative to the Eastern Question the Speech said that at the opening of the Parliament last year there was still some ground for hoping that the Porte would of its own accord take steps with the view of carrying out the reforms proposed by the Conference. The expectation had not been fulfilled. The Emperor hopes, however, that a speedy peace will enable the principles of the Conference to be applied and durably established.

General Garibaldi, who was reported to be "alarmingly ill," is afflicted with arthritic pains, but the latest information announces considerable relief. His eldest son, Menotti, has left Rome for Caprera.

The Glasgow steamer *Astarte* has been wrecked on the coast of Uruguay. Her crew of thirty-two men, who shipped at Cardiff in January, perished.

The telegraph line connecting Adelaide with King George's Sound has been completed, and brings for the first time all the colonies of the Australasian group into direct communication with each other. The undertaking was one of considerable magnitude, and was pretty evenly divided between the two colonies, South Australia having 990 miles to construct to her boundary at Eucla, while Western Australia had to supply 800 miles in order to complete the communication to King George's Sound.

A fond lover lately wrote to the lady he adored, his letter concluding with:—"May Heaven cherish and keep you, from yours truly, John Smith."



## Miscellaneous.

Mr. John Morley is engaged in writing a biography of Richard Cobden.

The Surrey Gardens have been purchased for building purposes, and the plans for the new streets which it is proposed to construct have been sanctioned by the Newington Vestry. The streets are not to be less than 40ft. in width.

UNIVERSITY OF LONDON.—In the Classified Matriculation List, January, 1878, we find the names of the following candidates who have passed. Honours Division: J. R. Tanner, gaining exhibition of 20l. per annum for two years, Mill Hill School; P. H. F. Laphorn, gaining prize of 5l., Mill Hill School; F. H. Stead, Airedale College and Yorkshire College of Science. First Division: John Alsop, Independent College, Taunton; W. G. Brockway, Mission School, Blackheath; Roger Fison, Mill Hill School; W. G. Gurney, Amersham Hall School; R. J. Hodgson, Mill Hill School; F. H. Howell, Independent College, Taunton; A. M. Leitch, Mill Hill School; H. E. Lockhart, Tettenhall College, Wolverhampton; B. Nightingale, Lancashire Independent College; G. C. Trenchard, Independent College, Taunton; R. Veitch, Airedale College. Second Division: William Walter Watts, New College.

THE NONCONFORMISTS AND THE PROPOSED CONFERENCE.—At a meeting of the committee of the General Body of the Three Denominations of Dissenting Ministers, in and around Westminster and London, held on Friday afternoon, a petition to the House of Commons, to be entrusted to the hands of Mr. Bright for presentation to the House, was agreed to. This petition set forth that the petitioners believed it to be of the utmost importance to the harmony and successful issue of the impending Conference that none of the Powers should enter into it with any appearance of having adopted an attitude of jealousy or suspicion toward any of the others, but that all should meet and consult as a congress of friendly Governments, having in view the maintenance of the rights of all, and the common interests of justice and humanity. The petitioners believed that, should the House of Commons grant the vote of credit asked for by the Ministry, the representative of the English Government would take his place in the Conference with his hands weakened for good, and so the legitimate influence of this country in its counsels would be impaired; inasmuch as such a grant of money, without necessity shown, and in the absence of any distinctly defined object to which it should be applied, could not fail to give to the attitude of England the aspect of unfriendly distrust of others, or some other, of the Powers, while being fitted, from its amount, to serve no other end. The petitioners therefore earnestly prayed the honourable House, in the interests of European concord and of humanity generally, not to agree to the vote of credit for six millions now under debate, but to adopt some measure which might ensure and manifest the union of this great nation in the pursuits of an international policy of righteousness and peace.

A WEEK AT THE LAMBETH BATHS.—Surely if any building in the world is well used it is the establishment named above, if the programme for the past week is anything like a sample. On Sunday morning Mr. John Taylor, a member of the Society of Friends, and chairman of the National Temperance League Committee, presided at a kind of Christian temperance love feast, the audience being composed almost entirely of men. In the evening, at half-past eight, a more miscellaneous gathering took place, under the auspices of the Rev. G. M. Murphy; the solo and choral singing being very pleasant. On Monday evening many hundreds gathered to hear a concert by the Borough-road Congregational Church Senior Band of Hope, under the conduct of the secretary, Mr. F. R. Knight. On Tuesday, a reclaimed wood sawyer, Mr. W. Earle, and his family, occupied the platform most efficiently, Mr. Earle's experience being very telling, and the singing and recitations of his children excellent. On Wednesday Mr. F. Smith, of the United Kingdom Band of Hope Union, gave his interesting lecture on "My American Holiday" to a large audience. On Thursday Mr. Benjamin Whitworth, M.P., presided over a large Permissive Bill meeting, which was addressed by Messrs. Andrew Dunn, George Livesey, J. H. Roper, and others; while on Friday the Royal Poland-street Handbell Ringers gave one of their inimitable entertainments, under the direction of Mr. D. S. Miller, who, in replying to a vote of thanks, reminded the audience that it was at a meeting, under the presidency of Samuel Morley, Esq., M.P., in 1866, at the Lambeth Baths, that they began their successful career. On Saturday evening some fifteen hundred persons assembled, under the chairmanship of the Rev. G. M. Murphy, to listen to his newspaper readings, music, and singing, which was provided in lavish abundance, the boys' band of the South Lambeth-road Board School, led by the head-master, Mr. Fenn, providing the music. During the week sixty-four persons signed the pledge of total abstinence, making a total since the commencement of the season of 935. It may interest Mr. Forster to know that this endeavour, carried on by a working-class church and congregation in one of the poorest localities of London for the last sixteen years, far outstrips all the endeavours of all the State-appointed clergy of the neighbourhood put together, and is carried on under the shadow of the Archbishop's Palace of Lambeth.

THE LATE GEORGE CRUIKSHANK.—The remains of the late George Cruikshank were interred on Saturday afternoon in Kensal Green Cemetery, in the presence of a large number of friends and admirers of his genius and character. The funeral cortege consisted of an open car, on which rested the coffin, covered by a violet velvet pall, surmounted with wreaths of white flowers; seven mourning coaches and about a dozen private carriages, followed by a number of cabs. It reached the cemetery about half-past two, long before which several hundred persons, including many ladies, had collected outside the chapel or in the vicinity of the grave, which is situated in what is termed "the circle," being about 100 yards from the chapel, and a short distance from the tomb of Mdle. Titiens. At the side of the car walked, in full uniform, four members of the 2nd City of London Rifle Corps, of which, when it was first formed under another name, the late Mr. Cruikshank was the commander. The funeral service was performed by the Rev. Charles Stuart, the cemetery chaplain, in a very impressive manner. The grave was enclosed for the occasion by a strong wooden barrier, draped with black cloth, and leaving space for the mourners and seventy or eighty persons besides. The chief mourners were Mrs. Cruikshank, widow of the deceased, Mr. Percy Cruikshank, his nephew, and Mr. George Cruikshank, his grand nephew; and surrounding the grave were Mr. Frith, R.A., Mr. Tom Taylor, Mr. Edmund Yates, Mr. Gruneisen, Mr. G. A. Sala, Mr. John Tenniel, Mr. John Leighton, Mr. W. Brunton, Mr. F. Locker, Dr. Samuel Kinns, Mr. W. Shaen, Mr. Ewings Ritchie, Mr. Reed, head of the print department of the British Museum; Mr. S. Phillips Day, Mr. Eastlake, R.A., Mr. Hogarth, the Rev. G. M. Murphy, and other representatives of the temperance cause; Mr. James M'Currie, Mr. Charles H. Scott, Mr. Edward Duncan, Mr. S. C. Hall, Mr. E. Draper, Mr. Jacobs, Mr. Acton Adams, Mr. John Lawler, Mr. Dillon Croker, Mr. A. H. Grant, Mr. Charles Kent, Mr. J. Hatton, Mr. James Paget, magistrate of Hammersmith, Mr. Octavius Blewett, &c. The scene at the grave was rendered deeply affecting by the presence of Mrs. Cruikshank, whose irrepressible emotion excited deep sympathy, and who threw a number of flowers upon the coffin. This was of polished oak, and bore the following inscription:—"George Cruikshank, artist, born 27th September, 1792, died 1st February, 1878, aged 85 years." It is thought possible that the remains will sooner or later be transferred to St. Paul's Cathedral.

## Cleanings.

A Vienna journal contains the following advertisement:—"Anna Agrikoi, sick nurse, watches dead bodies, repairs straw chairs, applies leeches, and makes pastry, desserts, and delicacies."

"Where's your master, Pompey?" said an angry creditor, the other day, to a black servant of an intemperate debtor. "Upstairs, sar." "Getting drunk, I suppose?" "No, sar; he is getting sober."

A St. Louis schoolboy gave his teacher this illustrative definition of "responsibility": "Boys has two buttons for their braces, so's to keep their pants up. When one button comes off there's a good deal of responsibility on the other button."

There is (remarks *Mayfair*) a good deal of poetry in that remark of Stanley's to the old negro in Zanzibar who asked him what he had come to Africa for. "I am come," said the great explorer, "to cleave this continent."

An American critic, in speaking of a young actor who holds a leading part in a new comedy, says that the author "has frozen him into a pink deliciousness like a raspberry ice, and that no woman under twenty can look at him without an irresistible desire to stick a spoon into him."

*Apropos*, an experienced inspector of the A Division tells me that within the past three weeks the "takings" of the London pickpockets have exceeded the ordinary average of three months. The profession is pro-Turk to a woman.—*Mayfair*.

THE LATE DR. DORAN.—A rather melancholy story is told of the late Dr. Doran. He was, like a good many other authors, sensitive—indeed, almost morbidly sensitive—to hostile criticism. When his book on "Jacobite London" made its appearance a few weeks ago, he announced to a friend that he did not intend to read any review of it until three months had elapsed, when he might be able to do so with composure. The three months have not nearly elapsed, and the author is removed from the influence of critical praise or censure.

FROGS.—The *Garden* thinks it is necessary to combat the absurd notion that frogs do any manner of harm in a garden. They are probably the gardener's best friends. The food of the frog—so the highest authorities tell us—is wholly of an animal character, consisting of slugs, worms, and insects of nearly every kind. Wire-worms are its favourite diet. In the beautiful gardens of Monte Carlo, near Monaco, there are literally thousands of frogs; and the gardens in question are, perhaps, the most trimly-kept pleasantries in Europe.

THE YOUNG MAN AND HIS BAGGAGE.—As a railway train was about leaving a Scotch station a man of the Johnsonian type of manners, not uncommon in Scotland, entered one of the carriages, and gruffly requested that two young ladies occupying separate seats should sit together, that he and his friend might enjoy a *tete-à-tete* on the other seat. "But," said one of the damsels, blushing, "this seat is

engaged." "Engaged, is it?" brusquely responded the man; "Who engaged it?" "A young man," said the conscious maiden. "A young man, eh! where's his baggage?" "I'm his baggage, Old Hatful," replied the demure damsel, putting her rosy lips into the prettiest pout. Old Hatful subsided, the young man came in, extended his arm protectingly, almost caressingly, around his baggage, who was his wife, and the train was started.

THE WIDOW'S REPLY.—A coloured man living in West Green-street, New York, having admired a coloured widow living in the next block above, but being afraid to come out boldly and reveal his passion, went to a white man of his acquaintance the other day, and requested him to write the lady a letter, asking her hand in marriage. The friend wrote telling the widow in a few brief lines that the size of her feet was the talk of the neighbourhood, and asking her if she could not pare them down a little. The name of the coloured man was signed, and he was to call on her on Sunday night for an answer. The writer of the letter met the nigger limping along the street, and asked him what the widow said. The man showed him a scratched nose, a lame leg, and a spot on his scalp where a handful of wool had been violently jerked out, and answered in solemn tones, "She didn't say nuffin, and I didn't stay dar more'n a minute."

THE TORCH DANCE.—Among the ceremonies which will be performed on the occasion of the double royal marriage at Berlin on the 18th of this month, the "Fackeltanz," or "torch dance," holds a prominent place. In the first place, the newly-married couples, attended by all the Ministers, carrying large wax candles, make the tour of the White Room in the royal palace. The two brides, accompanied by the Emperor, next go round the room, similarly attended by the Ministers. Then tours will be made in succession by the two bridegrooms and the Empress, by the two brides and the King of the Belgians, by the two bridegrooms and the Queen of the Belgians, by the brides and the Prince of Wales, by the bridegrooms with the Grand Duchess of Oldenburg, by the brides with the Grand Duke of Oldenburg, by the bridegrooms with the Crown Princess, by the brides with the Duke of Saxe-Meiningen; and so on through the list of princely guests, the Ministers, carrying candles, accompanying each procession. Altogether, twenty-two tours will have to be made, the last two being with the Hereditary Prince of Schaumburg-Lippe and Prince Frederic of Hohenzollern.—*Pall Mall Gazette*.

PHYSICAL EDUCATION FOR GIRLS.—In these days, when so many women are engaging in intellectual pursuits of a high character, and even are desirous of competing with men in the cares and anxieties of professional life, the question of their physical training ought to receive more attention than it has hitherto done. In this respect girls stand at a great disadvantage as compared with boys. Up to a certain age, say eight or nine, a girl mixes often on equal terms with her brother in his sports, indeed not unfrequently excels him both in skill and spirit; but after that age healthy exercise is sacrificed to the bondage of genteel deportment. The growing child is confined with stays, and her feet crippled with tight boots. Anything like vigorous muscular movements are thus rendered impossible, and the sole exercise is the torpid regulation walk. Owing to this want of functional activity of the muscular system the muscles waste and dwindle, and the nutrition of the body becomes impaired. Many of the troubles women suffer from in later life are undoubtedly due to impaired muscular vigour, and much suffering would be spared if proper attention were paid in early life to their physical development by a course of systematic training. We do not mean that our daughters should emulate their brothers in the cricket field, or that female athleticism should become the vogue. But we would point out to parents and managers of schools the danger entailed by the present neglect of exercise, and indicate the games that could be most easily adopted. Thus, fives, rackets, and lawn tennis are games for which no great space is required; the latter game might be taught systematically, just as cricket is to boys at public schools. To play these games with safety, however, stays and tight boots must be altogether discarded. Swimming, too, ought to be taught at all girls' schools, not merely because of the protection it affords, but also from its being in itself an admirable exercise, bringing into play all the muscles of the body.—*The Lancet*.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly-nourished frame.—*Civil Service Gazette*. Sold only in packets labelled—"JAMES EPPS & CO., Homoeopathic Chemists, London."

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.



**SUBSTITUTE FOR MILK.**—The Editor of the "Medical Mirror" has called the notice of the medical profession to Cadbury's Cocoa Essence, which he calls, Cadbury's Concentrated Vegetable Milk, and remarks:—"The excess of fatty matter has been carefully eliminated, and thus a compound remains which conveys in a minimum bulk a maximum amount of nutriment. We strongly recommend it as a diet for children."

## Births, Marriages, and Deaths.

### MARRIAGES.

**UNWIN—BUCKLEY.**—Feb. 5, at St. Thomas's Cathedral, Bombay, Mr. Howard Unwin, C.E., Public Works Department, India, second son of the late Jacob Unwin, of Bucklebury, London, to Mary Louisa, daughter of the late William Buckley, solicitor, Limehurst, Ashton-under-Lane.

**ANDERSON—GRAY.**—Feb. 7, at 15, Newton-terrace, Glasgow, by the Rev. H. Sinclair Paterson, M.D., of Belgrave Presbyterian Church, London, brother-in-law of the bridegroom, assisted by the Rev. William Palsford, D.D., A. P. Graham Anderson to Ina, daughter of James Gray, M.D.

**JONES—BIGGS.**—Feb. 7, by the Rev. J. R. Wood, at Upper Holloway Chapel, Henry Richard, eldest son of George Jones, of Holloway, to Anne Emily, second daughter of James Biggs, of Hornsey Rise.

### DEATHS.

**EDKINS.**—Dec. 11, at P. King, China, Jenny Wood, the beloved wife of the Rev. Joseph Edkins, D.D., and daughter of the late John White, Esq., Glasgow, aged 44.

**REID.**—Feb. 1, at 16, Warwick-place, Peckham-rye, Elizabeth, the beloved wife of William Wardlaw Reid.

**STOWELL.**—Feb. 1, at Ryton, near Newcastle-on-Tyne, the Rev. William Stowell, B.A., aged 52.

**HOGGEN.**—Feb. 3, at his residence, 43, Penn-road, Holloway, suddenly, the Rev. George Hogben, minister of Tufnell-park Congregational Church, formerly of Wigston Magna, near Leicester, aged 51.

**SPICER.**—Feb. 5, at Inglewood, Bickley, Kent, Mary Gage, beloved wife of William Revell Spicer, aged 72 years.

**HOLLOWAY'S PILLS.**—The Chiefest Wonder of Modern Times.—This incomparable medicine increases the appetite, strengthens the stomach, cleanses the liver, corrects biliousness, and prevents flatulency, purifies the system, invigorates the nerves, and reinstates sound health. The enormous demand for these Pills throughout the globe astonishes everybody, and a single trial convinces the most sceptical that no medicine equals Holloway's Pills in its ability to remove all complaints incidental to the human race. They are a blessing to the afflicted, and a boon to all who labour under internal or external disease. The purification of the blood, removal of all restraints from the secretive organs, and gentle aperient action, are the prolific sources of the extensive curative range of Holloway's Pills.

**PERFECTION.**—Mrs. S. A. ALLEN's World's Hair Restorer never fails to restore grey hair to its youthful colour, imparting to it new life, growth, and lustrous beauty. Its action is certain and thorough, quickly banishing greyness. It is not a dye. It ever proves itself the natural strengthener of the hair. Its superiority and excellence are established throughout the world. Sold by all Chemists and Perfumers.

Mrs. S. A. ALLEN has for over 40 years manufactured these two preparations. They are the standard articles for the hair. They should never be used together, nor Oil nor Pomade with either.

Mrs. S. A. ALLEN's Zyllo-Balsamum, a simple tonic and hair-dressing of extraordinary merit for the young. Premature loss of the hair, so common, is prevented. Prompt relief in thousands of cases has been afforded where hair has been coming out in handfuls. It cleanses the hair and scalp, and removes dandruff. Sold by all Chemists and Perfumers.

**CHILBLAINS.**—Instant relief and cure by using "Dredge's Heal All." Of all chemists, at 1s. 1½d. a bottle.

**CONVULSIONS IN TEething** are prevented by the use of Mrs. Johnson's Soothing Syrup. It contains no narcotic, and when applied to the gums gives speedy relief. Of all chemists, 2s. 9d. per bottle.

**INVALIDS.**—Consumption, Asthma, Bronchitis, Diseases of the Heart, Dropsy, and Tumours quickly cured by Abercrombie's New Solvent Process. Success testified by many ministers and others, with their respective names and addresses added. Inquiry courted. Post Free Six Stamps.—10, Claremont-square, London, N.

**VIOLET INK.**—A sixpenny bottle of Judson's Violet Dye will make a pint of beautiful ink in one minute by simply adding "hot water." Why not use this beautiful and economical preparation? In a puff of water small woollen or silk articles can be dyed in ten minutes. Judson's Dyes, 24 colours, sixpence per bottle. Sold by chemists and stationers.

## Advertisements.

**BOARD and RESIDENCE, WYCOMBE HOUSE, EASTBOURNE.**—Terms moderate. Home comforts studied. A private sitting-room can be had for a party of friends if desired.—Address, The Principal. References to ministers and others.

**TO PUBLISHERS and others.**—ODE ON WAR, MS., gratuitous to any respectable house or society who will publish effectively. Author will pay for 500 copies. The INFAMIES OF WAR: its Masks and Hypocrisies. THE REIGN OF VIOLENCE: its Brutish Effects on Man.—M. O. 34, Deacon's, Leadenhall-street.

**FOR SALE, a WOODEN BUILDING, 70 feet long and 24 feet wide.** Panelled framing, outside covered with corrugated iron, and painted.—For further particulars, apply to Carbon Fertilizer Company (Limited), 74, Palmerston-buildings, Old Broad-street, E.C.

**WANTED to BUY, a Secondhand or New IRON or Strong WOODEN CHAPEL** to seat from 150 to 250.—Prices, plans, and designs to W. Swift, 9, Westgate, Mansfield.

**TEETH—£1, £2 10s., £3 10s., £5, the Upper or Lower Set of 14 pure Mineral Teeth, warranted for mastication, perfect articulation, are fitted to the mouth without the slightest pain, and will never decay or change colour.** Country patients will please make appointments.—M. E. TOOMEY, Surgeon-Dentist, 54, Rathbone-place, Oxford-street, near Tottenham-court-road.

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